# PRESENT TRUTH FOR TIMES PERILOUS TIMES

Compiled by

MATTIE HAMILTON WELCH

THE LIBRARY

S.D.A. Theological Seminary

Takoma Park

Washington 17 D.C.

Printed for the Author by

The SOUTHERN PUBLISHING ASSOCIATION

Nashville, Tennessee :: Fort Worth, Texas

89380 JAMES WHITE LIBRARY ANDREWS UNIVERSITY

Digitized by the Center for Advertise SPRINGS MICHIGAN 49104

STORITAGE ROUN

nt'

Yaurs Sincerely. Mallie Hamilton Welch.



George S. Welch

THIS BOOK IS LOVINGLY DEDICATED TO THE MEMORY  $\dot{\mathbf{OF}}$ MY BELOVED HUSBAND George S. Welch WHO FELL ASLEEP IN JESUS NOVEMBER 5, 1905

In Memoriam

# George S. Welch

At last the silver cord is loosed,

The golden bowl all shattered lies;

The chalice at the fount is crushed,

The cistern's wheel disabled dies.

The keepers of the house do shake,

The strong in heart themselves are bowed;

The grinding at the mill is low,

The passers-by, a mourning crowd.

Love's golden chain is snapped in twain,

The circle at the home is rent;

Man's spirit goes to God, who gave,

And loved ones left, with grief are bent.

O loving Father! cheer and bless

The hearts so bowed and filled with grief!

In pity view their falling tears,

And send them quickly, sweet relief.



A lovely rose lay trampled, crushed,
Beside a solitary way;
Its mission was to cheer and bless—
It bloomed and then 'twas crushed for aye.

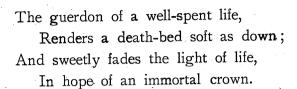
And so with some of God's dear ones—
We love, then lose them—oh, how soon!
They bud and bloom a few brief hours,
And pass from sight at life's high noon.

They run the orbit of God's plan,
And tarry till love's golden bond
Has bound them fast to loving hearts,
Then hasten to the Great Beyond.

If haply man has faith in God,
And loyal is to Truth and Right;
Then when he to his "long home goes,"
His death is precious in God's sight.

As falls the stalwart, sturdy oak,
So falls the man replete with years;
He's garnered as the ripened shock,
Which fruitful is with golden ears.





Beloved one! sweet be thy last sleep;
May holy watchers guard thy rest:
Although our hearts are bleeding sore,
Yet, after all, God knoweth best.

A loving tribute from the Paradise Valley Sanitarium, Family, San Diego, California, Nov. 9, 1905, per G. E. Pooler.





Tender Greetings to all our relatives, friends, and neighbors, whom my beloved husband and I have loved so dearly in the happy years of our married life.

Tender Greetings also to all the missionaries with whom we labored in the Master's work, when we made our evangelistic tour around the world.

Tender Greetings to all native Christians, especially to the converts who accepted salvation under Mr. Welch's preaching.

Tender Greetings to all those who "hold fast the faith which was once delivered to the saints," whether in the homeland, the benighted lands, or the lonely isles of the sea.

"We are right in the time when publications concerning the truth should fall like the leaves of autumn."

"We know the articles contained in this book are from able, devoted servants of God, who believe in the mission of Christ Jesus our Lord, and are anxious to see it accomplished. We humbly confess that others have presented the phases of Present Truth far more ably than we could, and we gladly honor them. But each and all, even as the writer of this, ask for no recognition because of name or position, past or present. These articles deal with great, vital, and important questions, questions made prominent in the word of God, and which all must decide for eternal woe or weal. We therefore entreat our readers to weigh these matters as they are herein set forth in the balances of God's truth. Read them in the light of his word. Consider them as we would wish to do if we stood literally and visibly at the bar of God."

"Light obeyed increaseth light; Light rejected bringeth night."

# CONTENTS

PART I — THE SECOND COMING OF CHRIST  The Lord's Coming (17)—Will Christ Come Again? (19)—	17
When Jesus Comms (17)—Will Christ Come Again? (19)—When Jesus Comes (23)—The Climax of the Ages (25)—The Great Theme (28)—A Warning Message (29)—"It Is Done" (31)—How We may Know (34)—Sin's only Remedy (37)—Joel 3:9-16 (40)—Isaiah 2:2-6 (41)—Har-Magedon (42)—A Definite Call to this Generation (43)—God's Law the Test (44)—The Sleepy Time (46)—The Seven Last Plagues (47)—The Millennium (53)—The One Hundred and Forty-four Thousand (55)—Genesis—Revelation (62)—The Closing Work (64)—Power from on High (67).	
PART II — THE SABBATH OF THE LORD	бд
The Sign of the Sabbath (69) — The Lord's Day (72) — The	
Enduring Memorial (74)—The First Day not Included in His Will (76)—Of God's Planting (78)—Repairers of the Breach	
(79)—Is the Seventh Day the Sabbath? (81)—The Seventh-day Sabbath (83)—The Sabbath and Marriage (85)—Why Satan Hates the Sabbath (87)—God's Touchstone (88)—Counterfeits (91).	
PART III—God's Holy Law	
God's Test of Our Love (93)—Colossians 2:14 (95)—The Old and New Dispensations (96)—Christ's Mission (98)—"Thy Law is the Truth" (100)—The Added Law (101)—The Decalogue Not the Old Covenant (102)—"I Came not to Destroy" (104)—The Christian's Duty (105)—The Right to Judge (107)—It is Safe (108)—Honoring God (110)—The Law Still Binding (111)—God's Purpose in Revelation (113)—Perpetuity of the Law (114)—Education in the Home (116)—The Sabbath a Test (118)—The Seal of God (119)—The Image to the Beast (122).	
PART IV—The Last Warning Message  The First Angel's Message (124)—The Second Angel's Message (125)—The Third Angel's Message (126)—Some Fundamental Principles in the Third Angel's Message (127)—The Ideal Church (133)—Bible Readings on Great Events in the World's History (134)—Do Human Beings Pass from Earth to Heaven without Dying? (136).	124
PART V—Immortality—When Do We Receive It?  "I Would See Jesus" (139)—When Are the Righteous Dead  (xi)	139

Raised? (139)—The Gospel (141)—The Resurrection of the Dead a Necessity (143)—Prisoners of Hope (144)—Eternal Life a Gift (146)—Shall not Perish (147)—Is Your Name Written There? (149)—The Soul (151)—Is Sinful Man Immortal? (155)—Satan's Deception (156)—The Promise to Abraham (158)—Immortal and Immortality (159)—Satan and the Wicked Perish Together (160)—The Two Deaths (161)—Did Christ Die? (163).

The Law of God (198)—One Rule to Measure Sin (199)—The Law and the Gospel (199)—The Royal Purple of God's Law (200)—The Weekly Cycle (201)—The Sabbath in Creation (202)—The Sabbath a Sign of Redemption (203)—O Sabbath! Day of Rest (204)—Jerusalem and the Sabbath (207)—Is God Particular? (208)—Love, not Force (209)—In the Wilderness (211)—The Old and New Testaments Bound Together by a Cable of Truth (211)—The Babe of Bethlehem Belongs to Both the Old and New Testaments (212)—God Writes all His Word Twice (213)—Was Jesus the Messiah? (214)—Return of the Jews (217) - Jesus Locked Out (217) - The Holy Spirit (219) -The First Miracle (221)—Other Miracles (222)—The Food of Heaven (224)—God's Will Concerning Us (225)—God's Will for You and Me (226)—To Fathers and Mothers (226)—"How Shall I Go Up?" (228)—God Made Man Upright (228)—The Gospel of Health (230)—The only True Key to Science (231)— The Nebular Hypothesis vs. Infidelity (232) - Evolution vs. Infidelity (234)—Spiritualism a Delusion (235)—The New Theology vs. Infidelity (237) - Modern Gospels vs. the Bible Gospel (239)—A Protest against Modern Theology (239)—Man cannot Save Himself (241)—Christ the Seed that should Bruise the Serpent's Head (242)—Knowing the Truth (244)—A Firm Platform (246)—"Preach the Word" (248)—Nuggets of Gold (249)—The Infallible Preacher (252)—"Jesus, Precious Jesus!" (255)—Christ Our Example (255)—A Few Questions (262)— Who are Israelites? (264)—Who are True Israel? (265)—The Two Gatherings (266) — The Millennium (267) — The Saints' In-

heritance (268)—The Earth (260)—The True Israel (270)— God's Stamp of a Righteous Character (272)—The One True Church (275)—God and His Dwelling-Place (278)—Is the Church the Sanctuary? (280)—The Seven Churches and Their Meaning (281)—The Judgment (283)—The Righteousness of God's Law (284)—A Test of Love (285)—The Moral Law Revealed (286)—How a Knowledge of Sin is Obtained (287)— Thanks for a Good Law (289) - Perplexing Texts on Man's Nature (290)—Is Man Immortal? (293)—Immortality a Gift (294) - The Gospel Hope (294) - The Hope Beyond (295) - Man Appointed to Die Once (296)—A Dying Race (298)—An Irrevocable Decree (299) — God's Unchangeableness (300) — If Sin Had Never Darkened Our World (302)—The Sleep of Death (303)—A Deception Older than Eden (304)—The Antiquity of Adventism (307)—The Ministration of God's Angels (310)—The Devil and His Angels (311) — The Personality of Satan (313) — The Destruction of the Root and Branches of Evil (315)—The Overcomer's Portion (319)—The Pure in Heart (320)—The Holy Spirit's Work (321)—Prayer (322)—The Golden Key (323) - Christian Comfort (324) - The Work of the Holy Spirit (326)—Faith (327)—The Triumphs of Faith (328)—Follow His Steps (329)—The Work of the Church (330)—The Christian's Cross (331)—The World's Right to Ask of the Church (331)— Preparing the World for Christ's Coming (332)—The Antitypical Wave-sheaf (334)—The Marriage Relation (335)—Debt (336)—Novel Reading (338)—Signs of the End (339)—The Manner of Christ's Coming (341)—How Shall We Know? (343) - Miracles vs. Righteousness (344)—The Peace Offering (344) — The Book of Revelation (348)— The Gospel Grain Field (351)—The Shepherd Psalm (352)—Prophetic History of the World (353)—The Word of God (357).

PART VIII — THE EASTERN QUESTION AND SIGNS OF THE TIMES.... 359

The Eastern Question (359) — Marshaling of the Nations (374) — The Culmination (380) — A Striking Fulfilment of Prophecy (381) — The Scarcity of Money (385) — Solving the Social Problem (387) — The "Voice" to Follow (388) — "None Other Name" (390) — A Glorious Triumph (391) — Finishing God's Work (393) — The Christian Life (400) — A Thrilling Thought (401) — The Message of the Hour (402) — Separate from the World (403) — Evangelization of the World (405) — The Kingdom of God (407) — Not of This World (409) — Religious Lib-

erty is of God (414) — The Danger in Perverted Power (416) — The Blowing of the Winds (417) — "Peace and Safety" (419) — Peace (420) — The World's Fair and Its Lessons (422) — Pass It On (424) — The Bible and War (427).	
ADDENDA  The Seven Bibles of the World (430)—The Books of the Bible (434).	
<u> </u>	
	•
LIST OF AUTHORS QUOTED IN THIS BOOK	
LIOI OF MOTHORS & COTES IN THIS BOOK	
Aitken, Rev. W. H.	422
Anglebarger, G. W	357
Avery-Stuttle, Mrs. L. D	116
Ballenger, Albion F	321
Blosser, J. B.	252
Bone, Prof. W. P.	211
Bosworth, Rev. G. W., D. D.	25
Bourdeau, D. T	336
Butler, Geo. I	315
Chapman, W. S	214
Daniells, A. G	393
Driver, Edison	200
Farman, H. J	107
Forsyth, Dr	239
Guinness, H. Gratton	17
Hall, Rev. John, D. D	25
Hamilton, Rev. James	199
Harris, Thoro	208
Haskell, S. N 62, 170, 177, 186, 205, 307,	348
Haskell, W. E	74
Hibbard, E. J	341
Johnson, H. R	55
Jones, Alonzo T	374
Lear, H. L. Sidney	323
Longacre, C. S.	335
Maury, Lieut	200

May, Mrs. Selina.....

McIntyre, Robert.....

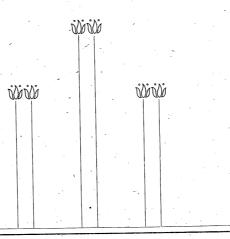
McPherson, Mrs.....

326

331

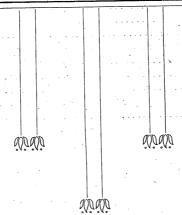
225

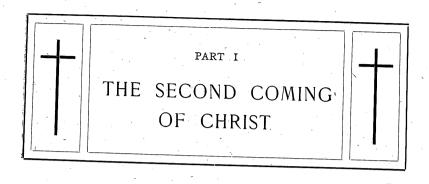
	LIST OF AUTHORS			
			•	xv
Moody, Dwight L				_
Morrison, Liewellyn A.				24
Newcomer, Emma S				352 268
o word, reduction D				
raulding, E. L				272
1 161 SOII, Dr. A. 1				
- 1 001C1, G. E			• • • • •	239
Prescott, W. W	•••••••	• • • • • • • • • • • •		319
Price, George McCready.			127,	141
EXICITATOSON Carrie M				232
Richardson, F. I		••••••••		283
Dapini, Di. Adolph				336
Selmon, A. C., M. D		• • • • • • • • • • • • •		245
Diaw, D. II				241
Shuler, J. L	.,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	• • • • • • • • • • • • • • • • • • • •	••••	430
Distipson, Distipp				427
Smith, L. A		• • • • • • • • • • • • • • • • • • • •		330
Smith, Uriah		244,	240,	416
Show, 1. B			٠.,	304
Spurgeon, Charles	and the second of the second o			
States, Geo. O			• • • •	422
Stephens		••••••	.7.7.	403
St. John, H. A		•••••		204
Tait, A. O	en e			266
Thompson, G. B		27 202		155
Underwood, R. A	••••••••	. 37, 293,	299,	303
waters, 1. L		4.4 (4.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1		44
Welch, Mattie Hamilton.	19		-6-	419
White, Mrs. E. G	•••••••••••	, 92, 139,		429
64, 111, 207, 221, 2	222, 226, 230, 255, 289,	200 007	31,	
White, James Edson	, ===, 250, 255, 269,	322, 327,	334,	400
Whitford, C. P		• • • • • • • • • • • • • • • • • • • •	• • • •	385
Wilson, G. T.		• • • • • • • • • • • • • • • • • • • •	• • • •	81
Wilson, Mrs. Lizzie Ham	ilton Allen			284
Yatman, C. H	***************************************	• • • • • • • • • • • •	• • • •	255
		• • • • • • • • • • • • • • • •	• • • •	91.



### LIST OF ILLUSTRATIONS

MRS. MATTIE HAMILTON WELCH	ispiece ispiece
CHRIST COMING WITH ALL HIS HOLY ANGELS	. 100
THE CROSS THE ATTRACTION. By A. Weerasooriya. (By permission)	on
of the Salvation Army)	
THE NEW JERUSALEM	- 042
	,





## THE LORD'S COMING

The world is growing gray and old,
And scoffers at the judgment bold,
And yet thou art not here.
Thy chariot-wheels, oh! when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Some in thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery,
The rival joys which men would have to be,
O Lord, instead of thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede thy coming; but the wail
Still rises to a gale,
And pity weeps, and purity turns pale:

Clangor of war, and shouts of ribaldry,
Alone, with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens; through the tenfold

Stream on earth's millions to the day of doom;
While ever and anon the fearful cry
Of human passion tells the struggle nigh,
The last uplifting of the ocean swell,
The last proud effort of triumphant hell,
The last defiant roar
Of all thy haters, who the light before
Of thine appearing, Lord, with horror sore

Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie

Wrapped in the slumbers of security.
Oh, blinding light!

Oh, rending sky! Oh, form of swift-descending majesty!

Oh, shout of joy!
Oh, horrid cry!

Oh, thrilling shriek of wildest agony!

Oh, angel legions, dazzling white!

Oh dead arising at the sight!

Oh, dead, arising at the sight!
Oh, voice above the-loudest trumpet blown!
O Christ, thy thunder tone,

Calling thy myriads from the grave!

We rise, we soar, we cleave The clouds beneath thy feet,

And, mounting, greet With ecstasy

And hallelujahs sweet, O Saviour, thee!

From every voice, with one accord, "It is the Lord! It is the Lord!" And full in every raptured eye His image shines resplendently. Oh, long-believed-in, seen at length, Outshining in thy sunlike strength, Thy glory mingling with thy grace,

We see thee, Jesus, face to face. We shout thy glad epiphany! Thrice welcome, earth-rejected King! From every lip thy praises ring. Thrice welcome to thy rightful throne; For thou art worthy, Lord, alone! For thou art he who once was slain, And we are now to share thy reign; For thou hast washed us in thy blood, And made us kings and priests to God. O silver angel-trumpets clear, Uplift the joy from sphere to sphere! O saintly voices, sweet and strong, Roll through eternity along The thunder of redemption's song! - H. Gratton Guinness.

## WILL CHRIST COME AGAIN?

CITILL Christ come again?

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: I-3.

- 2. Will there be people looking for his coming?
- "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Heb. 9:28.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious

appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

- 3. Will the world be warned of his coming?
- "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Read also Dan. 11:44, 45; 12:1; Rev. 11:18; 16:13-16.
  - 4. Will his coming be personal, visible?
- "While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.
  - 5. How many will see him?
- "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.
  - 6. Who will accompany him?
- "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.
  - 7. How many angels with him?
- "I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.
  - 8. With what glory will he come?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

9. How do the angels look?

"Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Matt. 28:2, 3.

10. How does Christ look?

"I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength." Rev. I: 12-16.

11. How does the Father look?

"I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. I: 27, 28.

12. What wonderful demonstration when he comes?

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:

and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17.

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Cor. 15:51-54.

Praise the name of our Redeemer. By his coming we can shout victory over Satan. Though our loved ones who have died are locked in the cold embrace of death, and many of us may also taste of death before our Lord comes, yet we know that "when he shall appear, we shall be like him; for we shall see him as he is," for as he comes and brings his rewards with him (Rev. 22:12), we shall then receive the gift of God, which is eternal life through Jesus Christ our Lord. Rom. 6:23.

"The last enemy that shall be destroyed is death" (I Cor. 15:26), yet we read that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. It is through him, "the King eternal, immortal" (I Tim. I:17), "who only hath immortality" (I Tim. 6:16), that we can be reinstated in our first estate, which was lost through Adam. (Read Gen. 2:17; 3:19.) It was through Adam's disobedience that Jesus, the only begotten Son of God, had to come to this world and die, that the world might be saved.

Our loving heavenly Father through all these six thousand years has promised us through his holy and inspired word, that sin should be subdued, Satan overcome, and death and hell (the grave) cast into the lake of fire; while all who have died in

Christ, or are living and have been sealed unto God, will be given immortality at the second coming of Jesus Christ.

Oh! glorious appearing, let the glad day hasten. With what rapture will we behold our Lord as he appears in the clouds of heaven; for "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And as the earth revolves, these angels convey the faithful to the Saviour, and they all return with him to the marriage supper of the Lamb. O the joy of seeing again our beloved parents, our sisters, our brothers, and our friends who have been lying in the silent tomb, and whose absence has made our lives so lonely,—to greet them again, to converse with them, to clasp their hands and hear their sweet voices, and to bask in their fond presence. To be forever united with them thrills our hearts to a superlatively happy degree. In the great "Pean of Praise" that will never end, the first words which we will all sing together will be, "O death, where is thy sting? O grave, where is thy victory?" 15:55. With the glorious prospect of eternal reunion with our loved ones, the reward of immortality, and basking forever in the presence of our Saviour and the Father, we can truly say, "Even so, come, Lord Jesus. . . . Amen."

MATTIE HAMILTON WELCH.

#### WHEN JESUS COMES

OME people seem surprised at the eagerness which Adventists display for the return of the Lord Jesus Christ to this earth. But why should they not be eager for his return, when that return means—

Reunion for the parted;
Health for the sick;
Land for the landless;

Habitations for the homeless: Plenty for the destitute; Bread for the hungry; Water for the thirsty; Sight for the blind; Hearing for the deaf; Speech for the dumb; Youth for the aged; Liberty for the captives: Riches for the poor; "Beauty for ashes;" Immortality for mortality, Life for the dead: "The oil of joy for mourning;" Peace for the troubled: Rest for the weary; Gladness for the sorrowing; Songs for the sighing; Society for the friendless; Perfect bodies for the crippled: Crowns for crosses; Light for darkness; Strength for weakness; Harmony for discord;

With an eternal inheritance in the kingdom of God for all his ransomed people? — Signs of the Times.

I BELIEVE he is yonder getting his guest-chamber ready, and the moment it is ready, those clouds shall roll away, and he will come, and we shall be caught up together to meet the Lord in the air. So there may be some in this audience who may never taste death.— Dwight L. Moody.

THE Scriptures teach the church to look to the coming of the Lord as the day of her completeness and triumph. It will be our Jubilee year.— Rev. John Hall, D. D.

I would as soon relinquish all hope of salvation and of heaven and immortality, as give up the expectation of seeing the Saviour in person on earth, just as his disciples last saw him near Bethany. Surrender the second advent of the Messiah? — Never! It is the one sublime event. — Rev. G. W. Bosworth, D. D.

#### THE CLIMAX OF THE AGES

ESUS, our glorious King, is coming. He is coming soon. He is coming in this generation. To all who are living he says, "Behold, I come quickly." Thank God for this blessed assurance! It cheers the hearts of true believers, and inspires them with courage and zeal. It leads them to put away sin, that they may be prepared to meet him who is of "purer eyes than to behold evil."

The second coming of Christ will bring the grand climax of the everlasting gospel. It will bring to an end the cruel reign of sin. It will make to cease forever all the afflictions of this groaning creation. It will bring the glorious consummation of the hope of the church in all ages.

Now according to the sure word of prophecy we have come to the last days of human history. We have reached the link in every line of gospel prophecy that connects time with eternity. That is to say, every event, save the very last one, in every line of prophecy, is in the past or is being fulfilled, and we are now witnessing the last acts of this world's terrible history.

In the prophecy of Daniel 2, the setting up of Christ's kingdom follows the division of the Roman empire. That division was completed fourteen centuries ago.

In the prophecy of chapter 7, the giving of the kingdom under the whole heaven to the saints of the Most High is the next event to occur after the fall of papal supremacy. The papacy lost its supremacy in 1798.

The last act of the prophecy of chapters 8 and 9 is the cleansing of the sanctuary. This act connects with the end. When this work closes, Christ will come. This work began in 1844.

By the long line of prophecy of Daniel II we are brought to the fall of the Turkish empire in Europe, and the removal of its capital from Constantinople to Jerusalem. That event has not yet taken place, but for years it has been looked for by the great nations of the world. This is a living issue with which the whole civilized world is very familiar, yet they do not know its meaning. But all might know it, for the Scripture says:—

"At that time shall Michael [Christ] stand up [begin his reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

Passing to the prophetic lines in the book of Revelation, we find the last events in each to take place before Jesus comes, in process of fulfilment. And to prepare the world for the end, the last message of warning, as presented in chapter 14, is now being given. When this is finished, Jesus will come to reap the harvest of the earth.

In addition to the evidences furnished by the long lines of prophecy showing where we are living, Jesus, in Matthew 24 and Luke 21, pointed to certain events which he said would be signs of his coming. These began to appear one hundred and sixty years ago: the great earthquake occurred in 1755, the darkening of the sun and moon occurred in 1780, and the falling of the stars took place in 1833. Then began that condition upon the earth described by our Lord as "distress of nations, with perplexity," "men's hearts failing them for fear." And

now, to-day, men behold everywhere in our world the very conditions the Lord told us would exist just prior to the day of his coming.

In 1798 there began, by the termination of the twelve hundred and sixty years which marked the close of papal supremacy, that wonderful and most eventful period of all history, "the time of the end." The time of the end is a specific period marked off by prophecy, which is to lead up to, and usher in, the end itself. It is the day of God's preparation. Nahum 2:3. It is the time during which the angel having the seventh trumpet is to begin to sound. That trumpet began to sound in 1844. In Rev. 10:7 it is declared that when this trumpet begins to sound, the mystery of God, which is the gospel, shall be finished. That trumpet is to continue its sounding until after the resurrection; hence will cover more than a thousand years. Therefore, although it has been sounding sixty years, we are still in the first days of its sounding.

We are brought plainly and definitely to the time when the Lord "will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

For a hundred years the Lord by his providences has been shaping everything for this mighty change. He has been using men in all parts of the world to prepare and provide the facilities which he will use to give the "last call" to the world in this generation. Inventors have toiled without ceasing to provide facilities for the rapid and universal transit of man and his thoughts to all places where explorers have led the way. Christian missionaries have followed hard after explorers and inventors, devoting their lives to the great task of giving the Scriptures to all the peoples of the world, that all may read in their own tongue the blessed story of redemption.

God's providences all declare that "all things are now ready" for the gospel of the kingdom to be preached in all the world for a witness unto all nations, and thus bring the end.—A. G. Daniells.

#### THE GREAT THEME

O other one event has occurred, or will occur in this world, concerning which mankind has thought, talked, or written as much as on the second coming of Christ. It has been the theme of patriarchs, prophets, apostles, disciples, sages, philosophers, poets; it appears in all forms of literature, all shades of theology; statesmen have expatiated upon it; the greatest characters have written of it; every true disciple has longed for it; every evil character has dreaded his awful doom when it bursts upon the world, and he must come face to face with the Judge of all the earth.

Many false theories have been advanced. Among these hallucinations we class the later theories of Emanuel Swedenborg, the celebrated author and statesman of Sweden, who spent his later years in writing great tomes of ponderous Latin, telling us what the words of Scripture really mean.

He started out on the hypothesis that nobody can tell the meaning of Scripture by reading it as he would any other book. There was a lost key, he claimed, that for ages had disappeared from among men, but which was finally revealed to him about the year 1745, when he was enabled to be in converse with the spiritual world continually.

He claimed that Christ would never come literally or personally; that the last judgment occurred about 1767, when the spirits were gathered into the different hells and heavens for which his system provided. He spiritualized and mystified the literal expressions of Scripture, furnishing a fruitful source of mysticism, which has largely been drawn upon in these later years.

Spiritualism has availed itself of many of his ideas. It also claims that Christ will never come in person. It declares in so many words that "Spiritualism is the second coming of Christ."

Christian Science is another creature with the same brand. Mrs. Eddy sagely tells us there will never be any personal advent, but that her particular spiritual cult is indeed the event which prophets, sages, poets, and the blest of all ages have been looking for these nineteen centuries. How surprisingly modest are her claims!

Dowie also comes in as the Elijah that was to announce the kingdom of the Lord.

Mormons would have us believe that they are setting the "stakes of Zion" at Salt Lake City and in other localities.

Sage divines in funeral discourses and on other occasions speak of the death of a Christian or the conversion of a sinner as being the coming of Christ.

These and still other heresies confuse the public mind, and rob it of those sacred, grand, and glorious conceptions of that greatest of all events, the coming of our divine Lord to gather his people and destroy sin from the universe.— The Southern Watchman.

#### A WARNING MESSAGE

"Look up, and lift up your heads; for your redemption draweth nigh." When you see all these things come to pass, "know that it is near, even at the doors." Luke 21: 28, 31; Matt. 24: 33.

ILL there be a warning message to prepare the world for Christ's coming? This question admits of but one answer: Of course there will be such a message. The character of God, his mercy and love, his great interest in our welfare and salvation, his justice and compassion for his creatures, demonstrate beyond all question that when their eternal well-being is in jeopardy, he will surely give them warning of their danger.

In all the great crises of the past, he has ever done this. When he was about to destroy the antediluvians by a flood of waters, he sent forth his servant Noah, "a preacher of righteousness." God's Spirit strove with them one hundred and twenty years. Noah warned them by preaching; he warned them still more effectually by the preparation he was making to save his own family and the animals and birds that were to be preserved to repopulate the earth. 2 Peter 2:5; Genesis 6.

The flood came, and swept away every inhabitant. So it will be when Christ comes. "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Wicked Sodom and the cities of the plain were visited, even by angels of God, and righteous Lot and his daughters that believed were cared for and rescued.

Even proud, wicked, Gentile Nineveh was warned by Jonah the prophet, and the city was spared just because the people believed the message God sent them. So much for faith in God's word.

Have you ever read the book of Jeremiah? If not, read it carefully. It is largely filled with that great prophet's efforts to warn the Jews of the destruction of their wonderful temple and the city of Jerusalem.

Even the Egyptians were fully warned of the results of their sins in oppressing the Israelites. Moses and Aaron plead with Pharaoh, and mighty signs and wonders were performed. These were unheeded, and his whole army was engulfed in the waters of the Red Sea.

Christ's remarkable discourse, recorded in Matthew 24, Mark 13, and Luke 21, was a clear prediction of the destruction of Jerusalem. The Jews heeded not the warning. The siege under Titus was one of the most terrible the world ever saw. Women ate their own children. Hundreds of thousands were carried off as slaves; the nation was scattered, and has never been gathered, and their city was utterly obliterated.

But not a disciple of Christ was in the city; all had heeded Christ's warning, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." They fled away to the mountains, and were saved. So much for believing God.

We see from these references to the past that it is ever according to God's plan to warn the people of danger. Then those who believe him will be in safety.— George I. Butler.

#### IT IS DONE"

"In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 20, 21, margin.

HEN the last message to the world closes, mercy no longer pleads for the guilty inhabitants of the earth. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God."

Then Jesus ceases his intercession in the sanctuary above. He then proclaims with a loud voice, "It is done;" "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

It is at midnight that God manifests his power for the deliverance of his people. The sun appears, shining in its strength. Signs and wonders follow in quick succession.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them his law; they might have compared their characters with it, and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts, and taught others to transgress.

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of his wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of him whom they have despised and rejected.

<sup>&</sup>quot;How different the fate of the righteous! Those who have sacrificed all for Christ are now secure, hidden in the secret of the Lord's pavilion. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and are troubled, though the mountains shake with the swelling thereof."

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 50:3, 4.

He will gather the saints together unto him, those who have made a covenant with him by sacrifice. And as the cloudy chariot rolls upward on its returning way, it bears the redeemed of the Lord onward toward the New Jerusalem.

Before entering the city of God, the Saviour bestows upon his followers the emblem of victory, and invests them with the insignia of their royal state. Upon the heads of the overcomers, Jesus with his own right hand places the crown of glory. For each there is a crown, bearing his own "new name" and the inscription, "Holiness to the Lord." The victor's palm and the shining harp are placed in every hand. Then, as the commanding angels strike the note, every hand sweeps the harp-strings with skilful touch, awaking sweet music in rich, melodious strains.

Rapture unutterable fills every heart, and each voice is raised in grateful praise, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." Rev. 1:5, 6.

With unutterable love, Jesus welcomes his faithful ones to the "joy of their Lord." The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by his agony and humiliation. And the redeemed will be sharers in this joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts when they behold those whom they have won for Christ, and see that that one has gained others,

and these still others, all brought into the haven of rest, there to lay their crowns at the feet of Jesus, and praise him through the endless cycles of eternity — Selected and arranged from Great Controversy.

#### HOW WE MAY KNOW

OU say," says a candid questioner, "that the end of earthly rule is nearly over, and that Christ's coming is near. How may we know?"

This is a candid question, which demands a candid reply. However, we can here answer but briefly. The evidence is in general twofold.

#### I. GREAT LINES OF PROPHECY.

There are not less than one dozen of these found in the word of God, as follows:—

- I. The great symbolic message of Daniel 2.
- 2. The four beasts of Daniel 7.
- 3. The kingdoms and 2300 days of Daniel 8 and 9.
- 4. The kings of the north and south of Daniel 10 and 11.
- 5. The seven churches of Revelation 2 and 3.
- 6. The seven seals of Revelation 5 to 8.
- 7. The seven trumpets of Revelation 8 to 11.
- 8. The two witnesses of Revelation 11.
- 9. The great dragon of Revelation 12.
- 10. The agents of the dragon of Revelation 13.
- 11. The apostate church and earthly powers of Revelation 17 and 18.
- 12. The end of the age, and Christ's coming of Matthew 24, Mark 13, and Luke 21.

There are still others. The converging lines of these great highways of time bring us now to the very focal center, the second coming of Christ.

#### II. SIGNS AND WARNINGS.

God has given us, not alone the lines of prophecy, but the special signs and warnings.

According to several prophecies, the time of the end began in A. D. 1798. Since that date God has given a score or more of special prominent signs, telling to all the world that we are living in "the last days," and that the coming of Christ is "nigh, even at the doors." In reply to a question asked by his disciples as to what should be the sign of his coming and of the end of the world (Matt. 24:3), Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Everywhere are these signs to occur, that men may see and know that the day of the Lord is at hand.

We will note some of these many signals, assuring the reader that all are predicted in the word of God:—

- I. The waxing old of the earth, manifest in increasing calamity, drouth, flood, famine, plague, disease, earthquake, cyclone. Heb. I:II, I2; Isa. 24:I-3; Jer. 4:23-26.
  - 2. Increase of knowledge. Dan. 12:4, 10.
- 3. Increase of crime and wickedness. Isa. 59; Matt. 24:37; Gen. 6:11.
  - 4. Increase of riches, and that by oppression. James 5: 1-8.
  - 5. Mormonism. Matt. 24:24 26.
  - 6. Spiritualism. Matt. 24:26; Rev. 16:13, 14.
  - 7. Last-day confederacies. Isa. 8:9-18.
  - 8. Last-day scoffers. 2 Peter 3:3, 4.
  - 9. Spiritual declension. Matt. 24: 12; 2 Tim. 3: 1-5.
  - 10. Peace-and-safety cry. Isa. 2:2-4; I Thess. 5:1-3.
  - 11. Great war preparations. Joel 3:9-12; Rev. 16:13, 14.
  - 12. Signs in the heaven. Matt. 24:29, 30.

13. "Perplexity of nations," rejection of God's law, the last gospel message, etc. Rev. 14:6-14, etc.

All these things are fulfilled or fulfilling before the very vision of all. They are not in a corner. Some of them are worldwide. And Jesus says, "When ye see these things come to pass know ye that the kingdom of God is nigh at hand." Luke 21:31.

The foregoing are some of the evidences in brief whereby we know that the coming of our Lord is near. The year, the day, the hour, he has not revealed, but he has given us the watching, waiting, praying, working time.

\* \* \* \* \* \* \* \* \* \* \*

Mighty questions are at the front. Is the Bible God's message to this world in all ages? or is it the work of man? Shall the church of Jesus Christ follow that Book as revealed in Christ Jesus? or shall she make void its commandments by following human creeds and human traditions? Will she draw her present light from its present truths? or will she seek to light the way by the ephemeral sparks struck from human anvils? Will her power to save souls come from the Holy Spirit received by faith in God's word? or will the church depend upon her great men, her great numbers, her great wealth, her great education, and her power to direct human legislation?

These, and others like them, are some of the mighty questions which souls in the valley of decision are called to solve, and only those grounded on the rock of God's truth will decide aright. Many will look to their spiritual leaders for help. Many have come from their quest sad and heart-broken to find their pastor an infidel. Many are losing all faith in the Bible and the God of the Bible because of the instruction received. A few find loyal men, and we are glad there are such.— Signs of the Times.

#### SIN'S ONLY REMEDY

"And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36: 15, 16.

THE Lord used every means within his reach to turn his people from their rebellious course. He sent messages of warning to them continually. Early and late his pleading voice was heard entreating them. He did all a compassionate God could do to avert the certain and irretrievable ruin which sin brings when it is finished. But, instead of receiving his healing messages, they mocked his messengers, slew his prophets, despised his words. Their lawless course continued "till there was no remedy." The remedy, the gospel, was urged upon them by its Author, the Son of God. "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. But when they struck from the hand of Infinite Love the cup of proffered salvation, and despised its Author, then there was no remedy. The gospel is sin's only remedy. When this is rejected, ruin, swift and certain, must inevitably follow.

#### IN THE DAYS OF NOAH,

wicked as the world then was, there was a remedy. God sent, through his servant Noah, a healing message. It would have saved the antediluvian world. For over a century Noah pleaded with them to repent of their sins, accept pardon, and come into the ark. But they heeded him not. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came, and took them all

away; so shall also the coming of the Son of man be." Matt. 24:38, 39. From the redoubts of the enemy they hurled back words of defiance, till there was no remedy. Having rejected the special gospel message sent to them, God could do no more, and leave to man the freedom of choice. Having rejected the only remedy Heaven had to give, and chosen ruin instead, it came quick and terrible. The bulwarks of sin were speedily overthrown.

Through all the dark history of sin, it has ever been the same. God does not change; neither does he fail or become discouraged. To Sodom, so wicked that she remains a synonym for sin to this day, he offered a remedy. He sent a message of warning. But they mocked the messenger, and ridiculed his message. Genesis 19; Luke 17:28, 29. They preferred the repose of carnal security, and thus chose destruction. It came, and the Dead Sea marks on the map of the world the valley where once stood this proud and wicked city.

#### AT THE FIRST COMING OF CHRIST.

Again this healing remedy for sin was offered to the people. The period was a dark one. Sin had become a science. people were in the clutches of a lifeless religion. The shadows of sin had been deepening for forty centuries, and Satan hoped that, perchance, God would abandon the world to destruction. But he did not. In the crisis hour a healing message was sent. John the Baptist, the forerunner of Christ, appeared, and when asked who he was, said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." 1:23. His message would have healed the Jewish nation, and the world. Besides this, the great Healer was with them, and he would have healed them, not only physically, but spiritually as well, if they had only believed him. But they rejected the message of Christ's forerunner, and thus "rejected the counsel of God against themselves." Luke 7:30. Then there was "no

remedy." Having rejected the Healer and his healing message, only ruin could come—and it did. "Crucify him!" they exclaimed in the frenzy of unbelief, "and we will take the consequences." A picture of the terrible consequences of thus rejecting light is seen in the calamitous overthrow of Jerusalem.

The destruction of Jerusalem is typical of the final destruction of the world in the last days. Through the continued rejection of light, darkness and confusion fill the earth. The Lord names it Babylon, from "Babel," a word which comes to us from the tower described in Genesis II.

## BUT GOD HAS A MESSAGE FOR BABYLON NOW,

No less than he had for the Babylon of old. He would have healed her. "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:9.

But the Lord is loath to let proud Babylon perish. He sends another message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the last call to fallen Babylon. The call is for all to choose between the seal of this apostate body—the first-day sabbath—and the seal of the living God—the true Sabbath.—G. B. Thompson, in Signs of the Times.

## JOEL 3:9-16

"Proclaim ye this among the nations; epare war; stir up the mighty men; let them men of war draw near, let them me up. Beat your plowshares into prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about.

Put ye in the sickle; for the harvest is

decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel."

A question was recently asked the editor of a leading paper. "How do you harmonize Joel and Isaiah? One says, 'Prepare war;' the other, that in the last days 'they shall beat their swords into plowshares." - M. H. W.]

The Revised Version clearly shows that the original words rendered, "heathen" and "Gentiles," simply mean the nations of earth.

- I. Both of these prophecies are predictions of the latter days. The one in Isaiah expressly declares this; and this is emphasized by the remainder of the second chapter, which so clearly presents before us the revealing of God's glory in judgment.
- 2. If the reader will study the second chapter of Joel, he will there find the prediction of the latter rain, the outpouring of the Spirit..

This prophecy in Joel is easily understood. It clearly indicates that the war fever shall spread everywhere, involving all nations in its intoxicating madness (see Jeremiah 25); that the very weakest will prepare for war, and say, "I am strong." Moral principles are also involved, because God's armies of invisible ones are engaged. The culminating result will be the great battle of Armageddon, fought in the very closing days of human strife. Rev. 16:13, 14, 16. It is at the time of the harvest of earth, the end of the age, when Christ, the Reaper, shall come. Matt. 13:39; Rev. 14:14-16.

## ISAIAH 2:2-6

"It shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will

decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more.

"O house of Jacob, come ye, and let us walk in the light of Jehovah."

"For thou hast forsaken thy people the house of Jacob, because they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners."

This prophecy refers to the false cry of peace. Mark, dear reader, it is not the prophet of God who proclaims the peace message, but "many people shall go and say." The people say that they will make Jerusalem a center; the people say that God shall judge between nations; the people say that swords shall be beaten into plowshares and spears into pruning hooks; the people say that nation shall not lift up sword against nation, and war shall be learned no more. But all the facts, as well as the message of God's prophet, belie what the people say, even though the people do declare that Jehovah has spoken. Micah 4:3, 4.

Moreover, because God's own apostate people are engaged in this false message, which lulls to slumber while Satan lures to ruin, the prophet declares that God has forsaken his people "because they are filled with customs from the east [the old oriental philosophies and idolatries], and are soothsayers like the Philistines."

But God does not forget his people, to whom all these things are precursors of Christ's coming. They are a "little flock," persecuted because of their faithful message of peace only through faith in the Lord Jesus Christ. Listen: "In that day, saith Jehovah, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in Mount Zion from henceforth even forever." Micah 4:6, 7.—Signs of the Times.

## HAR-MAGEDON

PEAKING through the prophet Joel of a time when he would "bring back the captivity of Judah and Jerusalem," the Lord says, "I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations."

The word "Jehoshaphat" means "Jehovah's judgment," and the reference is "to that triumphant day when King Jehoshaphat, the greatest king the nation had seen since Solomon, and the greatest champion of Jehovah, led out his people to a valley in the wilderness of Tekoah, and was there blessed with such a victory over the hordes of his enemies as was without a parallel in the national records." The story is given in the twentieth chapter of Second Chronicles.

Another picture of this gathering of the nations is given by John the Revelator: "I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon."

The word "Har-Magedon" means "the hill of Megiddo," and "the locality implied in the Hebrew term here employed is the great battle-field of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people." It was "famous for two great victories, of Barak over the Canaanites (Judges 4 and 5), and Gideon over the Midianites (Judges 7); and for two great disasters, the death of Saul, in the invasion of the Philistines (I Sam. 31:8), and the death of Josiah in the invasion of the Egyptians. 2 Kings 23:29, 30;

2 Chron. 35:22. With the first and fourth of these events Megiddo is especially connected."

Through the prophet Joel the call is again issued: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great." Then comes the statement, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Jehoshaphat, or "Jehovah's judgment," is the same as "the valley of decision," and the valley of decision is the valley of cutting off, or the valley of destruction.—Selected.

## A DEFINITE CALL TO THIS GENERATION

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

HE implication in this call is that men have been losing sight of God, and have forgotten that the judgment is coming. The affairs and cares of this life, the attainment of riches, the search after pleasure, and the multitude of pursuits that attract men in the latter days, have absorbed the attention and driven from the mind thoughts of God and eternal things. Other gods and idols have taken the place of the God of heaven.

Is it not a significant thing that the words of the message calling attention to the true God and his worship, are the words of the Sabbath commandment? There is no accident in the wording of this message, we may be assured. The world is

losing sight of God, in spite of the abundant light shed abroad in these latter days. Other gods than the true God are being worshiped. It is also to the last days and to the identical topic before us, that the words of the Lord, through the prophet Isaiah, apply.

In the call to worship the true God is the utmost significance as concerns the true Sabbath and the false sabbath. The call is a direct summons for mankind to abandon the false and return to the true, "for the hour of his judgment is come."

The time has fully arrived for a decided reformation on this The message is now going, as the reader must know. And if he has observed with ordinary care, he must have seen that the conflict is on between the principles involved. the issue result in a victory for the God of heaven, or in a victory for the adversary? Shall the worship of the true God berestored in the hearts of men, or will a false god be honored? Shall the ordinances established by the Creator in the everlasting covenant, be respected by his children; or will another ordinance, substituted by Satan, be preferred by mankind? Shall the Lord of heaven be honored, through the Sabbath, as the one who made heaven and earth and the sea; or shall the arch-enemy be exalted above him in a counterfeit sabbath? Shall the truth prevail, or shall superstition and error and tradition gain the day? Shall we not fear the God of heaven, and tremble at his word in humility and loving obedience? — Sel.

## GOD'S LAW THE TEST

"Return unto me, and I will return unto you, saith the Lord." Mal. 3:7.

THE terrible indictment of God against the remnant church is coupled with a message of hope. Christ holds out the scepter of mercy to a people that have committed a great crime. To

stand in the judgment, we must have clean hands and pure hearts. God commands his servants to "cry aloud, spare not, . . . and show my people their transgression, and the house of Jacob their sins." The books of record have been opened. It is court week in heaven.

"Prepare to meet thy God, O Israel" (Amos 4:12), is the message of the hour. The angel with the measuring line has gone forth to measure Jerusalem. Zech. 2:1, 2. The search-light of the divine law must be turned upon every soul. Zeph. 1:12-18; Rev. 11:1; 14:12. The soul temple must be cleansed from every sin. Isa. 1:16; I John 1:9. Transgression must be put away from every one who abides the day of Christ's coming. The church must be without spot upon her garments.

The law of God, united with the faith of Jesus Christ (Rev. 14:12), will be the only passport that will admit a soul into the kingdom. This banner must be raised before the world by the church. The world must see exemplified in the life of the church all that the holy law of God demands. The church accepted at the coming of Christ, must be a living example of the divine law engraved in human flesh. When the Creator gave man a being, he reserved holy unto himself the seventh day of time. This day must be recognized as not belonging to man for secular purposes; it is to be kept holy unto God. Ex. 20: 8-II. God also reserved one of the fruit-bearing trees of the garden as a test of man's loyalty, and a recognition of God's ownership. Gen. 3: 3. God reserved sacredly but one day out of the seven to himself. Likewise, of all the products of the earth, he reserved but one tree to test man's loyalty.

Time is essential to man's being; so are the products of the earth. The former would be of no value to man without the latter, and the bounties of the earth would be of no profit to man without time. Hence God brings a test to man touching these essential gifts of God to man, which involves the entire moral law. The Sabbath has been a test in all the ages of the past, and will be to the end of the world. The tree of knowledge of

good and evil was removed with Paradise from the earth. But God has given, since sin entered, another test of similar character upon the same point; namely, he reserves one tenth of all the products of the earth as sacred and holy unto himself. Lev. 27:30.-R. A. Underwood.

# THE SLEEPY TIME

"Heir of the kingdom, O why dost thou slumber?

Why art thou sleeping so near thy blest home?

Wake thee, arouse thee, and gird on thine armor,

Speed for the moments are hurrying on."

—Anon.

OW sleepy we all get along toward morning. In olden times, we are told, the Indians chose the early morning hours in which to attack the white settlements; for they knew that in that hour men were more easily surprised and bewildered than at any other.

When one has watched by the side of the sick all night, the sleepiest time is early in the morning. When you get over that sleepy time, it is comparatively easy to keep awake.

Away back in 1844 there was a great awakening. A cry was sounding, "Behold, the Bridegroom cometh!" We are told that that was the "midnight cry." It is one of the landmarks of our faith, of which we may never safely lose sight.

In 1889 there was another cry, and another great awakening. A few good souls who were high up in the gospel tree, saw a new light, and at once heralded the morning. The cry was taken up by nearly all those whose office it was to watch, and soon all were awake and stirring. But it was not yet morning, and the greater number fell asleep again. The light was the true light, and was of the morning, but the morning was not yet.

Our Lord, in speaking of these things, said, "Watch ye

therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Mark 13:35. The Lord did not come at "even," nor did he come at "midnight," nor yet even at the "cockcrowing." So there is only one time left for him to come, and that is the morning, and it is now here. We know it is morning because we are all so sleepy, and feel so much our lack of power. We have been awake so long, or been waked so often, that now when the morning has come, we cannot believe it is here.

Awake! and open your eyes, and you will see. Now has come the time to make the supreme effort of your life to awaken and to keep awake, "lest coming suddenly he find you sleeping," lest he "come in a day when he [his servant] looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping," such bitter weeping, and regrets, but vain regrets, for it will be too late.— E. L. Paulding, in Youth's Instructor.

# THE SEVEN LAST PLAGUES

"Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:8.

HE time is prophetic, and the "one day" referred to will cover a period of one year. Turning to Eze. 4:6, we find these words: "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

Again in Isa. 34:8, in referring to this period of time, the Lord says through the prophet: "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

### THE END OF HUMAN PROBATION.

The above texts refer to that period of time known as one year, but it will be that particular year in which all things will be brought to an end as far as human probation is concerned. Before the beginning of that year, the great investigative judgment, which is now going on in the courts of heaven (Rev. 20: 11, 12), will have ended, and immediately the great fiat will go forth: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

From the moment of the going forth of this edict, which will take place at the beginning of that year, there will be no more opportunity for pardon, the last sin will have been forgiven. Probation will have ceased for eternity. No more will the Mediator stand between the offending sinner and an injured God. For nearly six thousand years the Lord has been pleading with the children of men to turn to him and be saved; but in the beginning of the year referred to, a complete change will take place, and the pleading will be on the part of men instead In proof of this, read Prov. 1:24-28: "Because I of Christ. have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." This will occur after probation has ceased, between the time of the passing of the edict referred to above and the coming of the Lord.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25.

#### DESPAIR OF THE UNSAVED.

"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth." Luke 13:26-28.

Imagine, if possible, the terrible condition of the people when they fully realize that they are eternally lost. Every man and woman will be intensely interested then. That which they have slighted so carelessly in the past will be prized now above everything else, but it will be too late; and they will fully understand it, for every person will make it his business to try to find favor with God. See what the Lord says about their perplexity in Amos 8:11-13: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

At this time the inhabitants of the earth have reached the point when they can look for no help from God. Even before this their sins have brought a change over their idol, the world. It has stopped producing. Destruction, starvation, and utter ruin confront them on every side, intensifying still more the distress in the year of his coming. "The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut

off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1:10-12, 15-18.

What a time this will be! Every lost soul will be wandering hither and thither, looking and pleading for pardon, without a single ray of hope. "Pangs and sorrows shall take hold of them; they shall be in pain; ... they shall be amazed every man at his neighbor [margin]; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:8, 9.

### `, THE SPIRIT OF GOD WITHDRAWN.

It is the day of the Lord, that period of time when the Spirit of God has been taken from the earth. "My Spirit shall not always strive with man." Gen. 6:3. This time has finally come when the door of mercy has been closed, when probation has ended, and the wrath of God is being poured out upon the people. We read in Rev. 16:1, 2: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

### GOD'S WRATH POURED OUT.

The scriptures quoted above have shown us the condition of the people, driven almost mad with fear. The earth also has ceased to produce food for men, and now, in addition, come the seven last plagues, in which is filled up the wrath of God. The first plague will be general, and will be of an extremely painful nature,—"noisome and grievous."

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Verse 3. Imagine the people suffering with putrefying sores, their bodies burning with fever; and now another calamity breaks upon them. The great oceans of the earth are turned into blood, not ordinary blood, but "the blood of a dead man," so extremely poisonous that every living thing in them dies. The air is charged with deadly vapors arising from these poisoned waters.

Sickened by every breath, and writhing in pain, they are confronted with the plague of the third angel. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Verse 4. No more pure water to drink, the people parched with thirst beyond all chance of relief - what a condition! Business of every description will be paralyzed. Ships of every variety will have crossed the ocean for the last time. "Every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off; and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness!" Rev. 18:17-19.

## CHRIST COMES WITH HEAVEN'S HOSTS.

"For the great day of his wrath is come; and who shall be able to stand?" Rev. 6:17.

As the year which has been "a time of trouble such as never was since there was a nation" (Dan. 12:1), draws to a close, a scene which strikes terror to the hearts of the wicked suddenly comes into view. The earth begins moving; mountains and islands tremble and topple from their foundations. The sky is filled with living beings; they are angels of God. Jesus Christ, whom the wicked have rejected, leads the legions of heaven's host. The moment of prayer has come, and what a

prayer-meeting it is! "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Every wicked man and woman living to see that day will pray. They will pray in earnest, too; not to the King of kings, but to mountains and rocks, imploring them for protection; for the great day of his wrath is come. While the wicked are engaged in prayer, the righteous are united in a song of triumph,—"Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

### TRANSLATION AND RESURRECTION.

The resurrection of the just now takes place. No more crape fastened to the entrance of the home, no more funerals, no more tears. The last farewell has been spoken. At last death is swallowed up in victory. I Cor. 15:51-57. The moment of reward has come. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4:16, 17.

All the righteous are now with the Lord, removed from the earth. Did the rocks and mountains save the wicked? Let the prophet Jeremiah tell us. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Jer. 25:30-33. The wicked temporarily slain, the righteous translated to heaven, the earth is without a human inhabitant, bringing us to

the time recorded by the prophet Zephaniah: "I will utterly consume all things from off the land, saith the Lord." Chapter 1:2.

# THE MILLENNIUM

PARTICULAR period known as the millennium, is mentioned in the Bible only in the first seven verses of Revelation 20. It embraces the period between Christ's coming and the resurrection of the wicked dead, after which comes the destruction of Satan and all who have followed him, whether angels or men.

One of the most interesting subjects in the Bible is the study of the events to take place in connection with Christ's second coming and the one thousand years brought to view in the above scripture. Christ comes in his glory with all the holy angels. He appears in midheaven. All the righteous dead are raised, and the righteous living are made immortal in a moment, and ascend with them to meet their Lord and ever be with him. himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I Thess. 4:16, 17; 1 Cor. 15:51-55. Then the redeemed ascend with Christ to the New Jerusalem, the Father's house above. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be John 14:1-3. Here they will remain for one thousand vears.

During this long period they participate with Christ in the final judgment of the wicked angels and of men. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" I Cor. 6:2, 3. Various other scriptures refer to this also.

At the end of the thousand years the saints will return to this earth with Christ, and will behold the reward of the wicked. The New Jerusalem will come down upon the earth. Outside of it the resurrected wicked will gather, and fire will come down from heaven and consume them as they surround the holy city; after this the new heavens and the renewed earth will be ushered in, where the saints will ever dwell. Revelation 20 and 21; Ps. 37:9-11; 52:5-7; 2 Peter 3:7-13; Mal. 3: 16-18; 4:1-3, and other texts.

Having traced the reward of the righteous to the final consummation, we will now notice the final doom of the wicked.

When Christ comes at the beginning of the thousand years, every wicked man is slain by the revelation of his power, and remains dead until the resurrection of the wicked, the two resurrections being one thousand years apart. This is made very clear in Rev. 20:4-6. The righteous dead had been raised when Christ came, and "they lived and reigned with Christ a thousand years. . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." That is in the Father's house on high; but "the rest of the dead [the wicked dead] lived not again until the thousand years were finished."

That the wicked are all slain at Christ's coming at the beginning of this period, a large number of scriptures clearly demonstrate. For the benefit of any who care to study this point, we will give a few references: Isa. 13:6-13, 24; Jer. 25:15-33; Dan. 12:1-3; Zeph. 1:14-18; Rev. 19:11-21.

The saints have ascended to the Father's house on high, all the wicked are slain. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he that fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.". Isa. 24:17-19. Jeremiah 25 brings to view "a great controversy" between God and the nations. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verses 32, 33. Is not this the utter destruction of all the living wicked? — Geo. I. Butler.

## THE ONE HUNDRED AND FORTY-FOUR THOUSAND

HERE are the one hundred and forty-four thousand first spoken of?

In Rev. 7:1-4.

2. How are they designated?

As "the servants of our God." Verse 3.

3. What is said of them?

They were sealed. Verses 3, 4.

4. With what were they sealed?

With "the seal of the living God." Verse 2.

5. What is the seal, or sign (see Rom. 4:11), of God?

"The Sabbath of the fourth commandment is the seal of the living God."—Great Controversy, p. 640. See Ex. 31: 13, 17.

6. What is inseparably connected with God's seal? The Father's name. See Rev. 14:1.

7. When did this sealing work begin?

When the angel came with the seal of God. Rev. 7:2.

8. When did the angel come with the Sabbath seal?

At the time "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. 11:19), and the Sabbath reform began — after Oct. 22, 1844.

- 9. What other angels did John see at this same sealing time? Rev. 7:1.
- 10. What did the angel with the seal command the four angels to do? Rev. 7:2, 3.
  - 11. When did this special command go forth?

As the nations became more angry, which has been true since 1844. Rev. 11:18, 19. See "Early Writings," pp. 29-31.

12. Is the sealing work going on at the present time?

Yes. Rev. 7:2, 3. "Satan is now using every device in this sealing time to keep the minds of God's people from present truth, and to cause them to waver." "The sealing time is very short, and soon will be over."—Early Writings, pp. 35, 49.

- 13. What does the prophet Isaiah say about this work? Isa. 8:16.
  - 14. Where is the sealed law to be put? Heb. 8:10.
- 15. As long as impurity is cherished in the heart can the spiritual law-of God be written there?
- No. "If the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God." "Now is the time for the law of God to be in our minds, foreheads, and written in our hearts."—Early Writings, pp. 48, 49. Isa. 51:7.

16. What is a reliable testimony of true sanctification? Holy Sabbath keeping. Ex. 31:13.

17. Are not they who are walking by the power of the Holy Spirit in all of God's commands, being sealed with the seal of the living God?

Yes. "They had upon their foreheads the seal of the living God, and he said: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'"—Testimonies, Vol. VI, p. 15.

18. How many will be sealed?

"The one hundred and forty-four thousand were all sealed and perfectly united."—Early Writings, p. 11. Rev. 7:4.

19. To what are we called?

To be sealed with the seal of the living God, and to be numbered with the one hundred and forty-four thousand.

20. In view of this fact what ought we to do? 2 Peter 1:10. "Let us strive with all the power that God has given us to be among the hundred and forty-four thousand."- Mrs. E. G. White, in Review and Herald, March 9, 1905. "We may learn the song of victory that is to be sung on Mount Zion." "John saw a Lamb on Mount Zion, and with him one hundred and forty-four thousand having his Father's name written in their They bore the signet of heaven. They reflected foreheads. the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ."—Id., March 9, 1889. "In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?"—Id., May 28, 1889.



- 21. Will all who have the sealed law, containing the Father's name, "in our minds, foreheads, and written in our hearts," live till Jesus comes? Rev. 14:12, 13.
  - 22. When and by whom will they be raised? Dan. 12:1, 2.
- "But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law. . . And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to his people, he spoke one sentence, and then paused, while the words were rolling through the earth."— Early Writings, pp. 145, 146.
  - 23. Who understood the words of the voice of God?
- "The wicked could not understand the words of the voice of God."—*Ibid.*, p. 146. "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, one hundred forty-four thousand in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake."—*Ibid.*, p. 11.

(Bear in mind that the time these are spoken by God is after the special resurrection. All this special company of Sabbathkeepers are now *living*.)

- 24. When the never-ending blessing was pronounced on "the Israel of God" (*Ibid.*, p. 146), what did they shout?
- "And when the never-ending blessing was pronounced on those who had honored God in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image."—Ibid., p. 146.
  - 25. Where did John see this company? Rev. 15:2, 3.
  - 26. What does the testimony of Jesus say on this point?

"The one hundred and forty-four thousand were all sealed and perfectly united." "Here on the sea of glass the one hundred and forty-four thousand stood in a perfect square."— Early Writings, pp. 11, 12. Among those who shouted victory over the beast and over his image were those who had come forth from their graves in the special resurrection, and were seen on the sea of glass. They were "the living saints, one hundred and forty-four thousand in number."—Ibid., p. 11.

27. When God spoke the time, what did he pour upon them? and how did it affect them?

"When God spoke the time, he poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai."

— Ibid.

28. What did the synagogue of Satan now know?

"Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet."—Ibid.

29. What will take place soon after this?

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man."— Ibid.

30. Who raises the righteous dead at the first general resurrection?

"The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality."—Early Writings, p. 28.

31. What change comes upon the one hundred and forty-four thousand, which includes those who are raised in the special resurrection, at this same time?

"The living saints were changed in a moment, and were caught up with them into the cloudy chariot."—Ibid. "The one hundred and forty-four thousand shouted, Alleluia! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."—Ibid., p. 12. "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."—Great Controversy, p. 645.

32. Is this company of one hundred and forty-four thousand different from the rest of the redeemed? Rev. 14:1-5.

"And the remnant are not only pardoned and accepted, but honored. A 'fair miter' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their fore-head. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. 'These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.'"—
Testimonies, Vol. V, pp. 475, 476.

33. Where were they finally seen?

In the temple (Rev. 7:15); on Mount Zion (Rev. 14:1): on the sea of glass. Rev. 15:2. "Mount Zion was just before us, and on the mount was a glorious temple. . . . And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the one hundred and forty-four thousand enter this place."—Early Writings, p. 14. "On the sea of glass

the one hundred and forty-four thousand stood in a perfect square."—Ibid., p. 12.

34. Being different from the rest of the blood-washed, what question did one of the elders, whom John saw in vision, ask? and what was the final answer? Rev. 7:13-17.

As at least some of the plagues will be local, so the experience of each in this company cannot be the same, but these as "the faithful, tried company" (see "Early Writings," p. 134) will have the experience spoken of in Rev. 7:13-17,—"an experience such as no other company have ever had. . . . They have stood without an Intercessor through the final outpouring of God's judgments."— Great Controversy, p. 649. "Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few."— Early Writings, p. 12.

35. In emphasizing the question where this wonderful company had come from, what answer is given?

They "were redeemed from the earth." In fact, all who are saved will be redeemed from this earth, out "of all nations, and kindreds, and people, and tongues." Rev. 7:9; Matt. 24:14; Luke 21:35. All will readily see that there is something very significant in the answer: These "were redeemed from the earth."

36. Now allowing that they "were redeemed from the earth," from what class of beings could they have come?

"These were redeemed from among men." Physically and morally these have once been among the weakest, for they have come out of all the last nations and tongues and peoples living on the earth. They have also come from all kinds of organizations, and from all classes of beliefs and unbeliefs. They have cheerfully accepted the whole truth, and nothing but the truth; and through obedience thereto, by the power of the Spirit of God, have become so fully sanctified, settled, and grounded in the truth, that they are "of the same mind in the Lord," and

can stand without a mediator after probation has closed. Read with care on page II of "Early Writings," and remember that this is speaking of things after the special resurrection, and before Jesus comes in glory. Who has ever witnessed such a company? No wonder the question, "Whence came they?"—H. R. Johnson.

# GENESIS-REVELATION

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 2-4.

N the book of Revelation there are many things stated which are not found elsewhere in the Bible. The book of Genesis is a book of beginnings. It is a statement of truths not there explained. It covers a period of twenty-five hundred years. In fifty chapters the plan of salvation is fully stated. These truths, like so many golden threads, run through every portion of the Sacred Writings. They are illustrated by figures and symbols, enlarged upon, broadened and explained in various ways, so as to present hope for man in all conditions of life. As man wanders farther and farther from God, he reveals Christ as stepping down lower and lower until there was no lower depth he could go, that by his human arm clothed with a divine power from the throne of God, he might reach man in the very lowest depth of sin and iniquity. In the book of Revelation these golden threads are gathered together, pointing the sinner to the

city of God,— to the earth made new,— to the inheritance of the redeemed.

In Genesis it is Paradise lost; in Revelation it is Paradise regained. In Genesis man turns his back on Eden; in Revelation he enters Paradise. In Genesis man begins his wanderings in sin, followed by a dear, loving Redeemer; in Revelation are the final stepping-stones into glory.

This book is a compendium of the Bible. "Who bare record of the word of God." The Bible would be incomplete without it. It is the end of all controversy upon some points that are stated nowhere else in the Bible.

While the Scriptures plainly teach there will be two resurrections, the book of Revelation alone says there will be a thousand years between the first and second resurrections. When Christ descends from heaven with the trump of God, the dead in Christ rise first. The righteous will then live and reign with Christ in heaven one thousand years. The saints sit with Christ in judgment on the wicked and on the evil angels. I Cor. 6: I - 4. During the millennium, one thousand years, this earth is desolate, without form and void, as it was at the beginning. Jer. 4:23-28. Satan and his angels are confined here by the mighty angel who came down from heaven; and the saints are with Christ sitting in judgment upon the wicked and Satan and his angels.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" for the "sea gave up the dead which were in it; and death and hell [grave] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:7, 8, 13-15.— S. N. Haskell, in Bible Training School.

## THE CLOSING WORK

E see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth.

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will

be repeated with distinct utterance.

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The word declares (Eze. 36:25-27): "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and

from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.

Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect.

The proclamation of the gospel is the only means in which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments, — preparing here below for translation.

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world.

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of Providence will be revealed both in mercies and in judgments.

If we watch and pray and trust God's living word, we shall gain victories. "Watch and pray," Christ said, "that ve enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future. Satan's deceptions will assume new forms. False theories. clothed with garments of light, will be presented to God's peo-Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

## GOD'S MESSENGERS.

Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. To-day God chooses men as he chose Moses, to be his messengers. These men are first to receive instruction from God; then they are to impart that which they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth.

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful lest they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him? They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do.

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. 2:7. The people should counsel with him, for he is God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure-house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord." — Mrs. E. G. White.

# POWER FROM ON HIGH

"The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4.

ES, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for "power from on high." There is a baptizing of the Holy Ghost. There is a running together of the "free gold,"—of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus, that formed

THE LIBRARY

S.D.A. Theological Seminary

Takoma Park

Digitized by the Center for Advantizt B. Search

on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God's burning presence, in his latter-day furnace. Forth from its purifying flames will come the church of God, though only a remnant, without spot or wrinkle or any such thing.

I said the furnace fires had begun to burn. How do I know? — Because I have felt the flame. And I am seeing thousands of men and women in the church to which I belong casting themselves into the purifying furnace of God's Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this holy shining is throwing its search-light upon those who are base and vile within the church, and they cannot endure the glory; for the separating time has come, because the Holy Ghost has come; "but who may abide the day of his coming?"—Albion F. Ballenger.



## PART II

# THE SABBATH OF THE LORD



## THE SIGN OF THE SABBATH

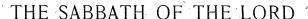
HEN the council of peace was held between the Father and the Son (Zech. 6:13) and the plan of salvation from sin arranged, among other things decided upon was the matter of signs to be given in the heavens, and judgments to be visited upon the earth.

The sun, the moon, and the stars were used for signs (Gen. 1:14), and the earth and the elements for judgments. Luke 21:25, etc.

Only the wise can understand the signs, those who study the word and are led by the Spirit of God, for spiritual things are spiritually discerned (I Cor. 2:14); but judgments are prepared for scorners. Prov. 19:29. These judgments increase in severity and magnitude as the end of probation draws on, because "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. They are sent in mercy, as only through suffering and calamities can the worldling be aroused to recognize the authority of God. "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Verse 10.

Judgments, therefore, are merciful in that they force a recognition of God from impenitents, and pave the way for a cry for help and a renunciation of sin, and also "that men may know that thou, whose name alone is Jehovah, art the most high over all the earth." Ps. 83:18.





#### THE SABBATH COMMANDMENT

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord-thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

#### THE SABBATH A SIGN FOREVER

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31: 16, 17.

#### THE SABBATH A SIGN OF GOD AS THE SANCTIFIER

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12.20.

### THE BLESSING UPON SABBATH-KEEPERS

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1.2.

## A SABBATH REFORM

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own mays, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. §5: 12-14.

#### THE SABBATH IN THE NEW EARTH

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66:22.23.





The judgments now "abroad in the land," and which are steadily increasing in terror and destructiveness, are beginning, as our Lord said they would, to make men's hearts fail them for fear, "and for looking after those things which are coming on the earth." Why?—"For the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

"Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come." Haggai 2:6, 7.

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:30, 31.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

Before that great and terrible day, the people of God—the trusting ones in the various religious denominations (now becoming so closely allied to the world and drifting farther and farther from grace and salvation)—are to be called out and united into a little company who will be "watching and waiting" for their Lord, and who, as he appears, will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

The call to separate from the world and worldly assemblies is now being given — "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The command to those who know these truths, and know that the coming of the Lord draws nigh, is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their



transgression." Isa. 58:1. Transgression is not necessarily wilful sin. In this case it is a sin of ignorance. God's people in the churches are unwittingly trampling upon his holy day. Their attention is to be called to this. Why? — Because their loyalty is to be tested before God can place his Spirit upon them to prepare them for translation at his coming (1 Thess. 4:16, 17); for "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Man is to be saved "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13), and without holiness, or sanctification, "no man shall see the Lord." Heb. 12:14. No transgressor of God's law can be sanctified. The attention of all the honest in heart will be called to God's requirements, and they will be given the opportunity to turn from their sin, and be sanctified if they will. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," is the last, and the most precious, promise the Bible contains. Rev. 22:14.—W. S. Chapman.

# THE LORD'S DAY

THIS expression occurs but once in all the Bible, but the passage in question does not reveal the day of the week. It reads as follows: "I was in the Spirit on the Lord's day." Rev. I: 10. Now, according to God's word, for this alone is authority upon this question, what day is the Lord's day? Three scriptures will answer this most conclusively:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

"The Son of man is Lord also of the Sabbath." Mark 2:28. These texts conclusively show that the Lord's holy day is the Sabbath, and that the Sabbath is the seventh day, and that the seventh-day Sabbath is the day of which Jesus Christ is Lord. Therefore, according to the Lord's word, the Lord's day is the seventh-day Sabbath. Could we ask clearer evidence?

May we know the day? Why not? Adam knew it when God appointed it to his use. Gen. 2:1-3. He could make no mistake.

Nearly three millenniums later the people of God knew it again. They heard God's voice proclaim the law of the Sabbath from Sinai, amid such grandeur as earth had never known. Ex. 20:8-11.

The Israelites had, in the fall of the miraculous manna, a manifest threefold weekly demonstration that but one day of the week was the Sabbath, namely, the seventh. See Ex. 16:23-30. This threefold weekly miracle demonstrated the true Sabbath day for forty years. Surely Israel knew the day. Verse 35.

When our Lord Jesus Christ came, the power of God and the wisdom of God, he who made the Sabbath, he knew the day and observed the day. Luke 4:18; Mark 2:27, 28. And Inspiration tells us that the Sabbath day was the day just before "the first day of the week." Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. Since that time there has been no mistake made in the reckoning of the days of the week. Commerce, astronomy, history, and religion identify the week then and now as the same. The seventh day now is the Sabbath of the Lord.

The day of the Sabbath law is definite. It is not, Remember a Sabbath day, nor a seventh part of time, but the Sabbath day, the day of rest. What right has man to change the day of the law any more than he has the proportion of time? If infidel France is to be condemned for making every tenth day a day of cessation from work, is not apostate Christianity equally to be condemned for substituting the first day for the day expressly

commanded of God? The commandment not only implies the proportion of time, it expressly enjoins the particular day. The proportion of time is incidental. The definite day is positively commanded. But we are not responsible for the blasphemy of infidelity or the sin of apostate Christianity, unless we make the error our own by adopting it in the face of truth to the contrary.

#### THE ENDURING MEMORIAL

Sabbath would mean a single and lesser blessing on the Sabbath would mean a single and lesser blessing during the week, which would seem to necessitate an up-and-down experience in the Christian life. Others, in a vague, half-unconscious way, may have felt that there was some difficulty, some inconsistency, between the idea of a double Sabbath blessing and the ideal of Christian life expressed in such scriptures as, "The path of the just is as the shining light, that shineth more and more unto the perfect day." But there is a beauty and glory in the fulness of the Sabbath truth, before which all this seeming difficulty and inconsistency vanish.

Why, in part, was the earthly sanctuary made?

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

It was an expression, an illustration, of God's longing for fellowship with his people. It was this, but it was also more than this. Heb. 9:23, 24. So in that wondrous object-lesson there must be some type, some illustration of the Sabbath blessing — of the Sabbath manifestation of Christ's presence with his people.

What is the type?

"And thou shalt set upon the table showbread ["bread of the presence," as the Hebrew signifies] before me alway." Ex. 25: 30.

When was it prepared?

"And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every Sabbath." I Chron. 9:32. "Every Sabbath he shall set it in order before the Lord continually." Lev. 24:8.

How long did it remain?

"So the priest gave him hallowed bread: for there was no bread there but the showbread, that was taken up from before the Lord, to put hot bread in the day when it was taken away." I Sam. 21:6. It remained until the next Sabbath.

What was then done with the old?

"And it shall be Aaron's and his sons'; and they shall eat it in the holy place." Lev. 24:9.

It was prepared and set in order each Sabbath, and continued through the following week till the next Sabbath, when it was eaten by the priests (representing the people), and then replaced by a new, fresh, additional supply. So each Sabbath they had a double measure, the old and the new. The old was eaten, and thus more was obtained from it then than when first given the Sabbath before. It was then appropriated more fully, became a part of their very being, and continued. The new supply also continued.

So what was the showbread called?

"And upon the table of showbread they shall spread a cloth of blue, . . . and the *continual* bread shall be thereon." Num. 4:7.

This reveals and illustrates the high and glorious privilege of true Sabbath observance. The Sabbath manifestation of Christ's presence is an abiding, continual presence, but renewed, increased, redoubled, each returning Sabbath. So we see the double Sabbath blessing does not mean a single and lesser blessing through the week, an up-and-down experience, but a progressive experience. Each Sabbath should lift us to a higher plane in Christian life. This higher plane should be maintained

-through the following week, and each succeeding Sabbath elevated higher and still higher.

The Sabbath is not a mere depository, which comes laden with rich treasure for us to behold and enjoy but for a day, and then departs, carrying the treasure away with it; but rather it is a channel through which weekly, additional, increasing treasure comes to us to abide with us continually, if we will receive and hold it fast by faith.

The same showbread, continuing through the week and then being eaten by the priests, would typify what experience?

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

Then what will still continue?

"It shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

Through unending ages in the new earth the enduring memorial will continue to be a sign of what God is to us, and of what his people are to him.— W. E. Haskell.

# THE FIRST DAY NOT INCLUDED IN HIS WILL

Week until after the death of Christ, and then not in any way that would indicate he ever intended it as a Sabbath. Therefore it could not be included in his will. While he lived, it was his privilege to add to or take from it (Heb. 9:16, 17), but after his death nothing could be added to it or taken from it. Paul, in speaking of this in Gal. 3:15, says: "Brethren, I speak after the manner of men: Though it be but a man's covenant [margin, testament], yet if it be confirmed, no man disannulleth or addeth thereto." Much less could the will, or

testament, of our Saviour be altered after it was confirmed by his death upon the cross.

In Christ's will, or testament, the law is written in the heart, and becomes an abiding principle in the life. Jer. 31:33; Heb. 8:10. This was spoken to the Jews, and must refer to the law of ten commandments, as there was, and is, no other law known to man which is a rule of life. It is written in the heart by the Spirit of God, and is the same law that was written on the tables of stone. 2 Cor. 3:3.

Everything pertaining to his will was given before his death. Even the Lord's supper, which was to commemorate his death, was given before he died, in order that it might be confirmed with the other articles of his will. But during that first day, Christ was in the tomb, and the covenant was already ratified.

Matthew does not mention the first day until we come to the last chapter. With Mark it is the same. Read to chapter 16, which records the death of Christ, and you find no mention of the first day. Luke does not mention the first day until the twenty-fourth chapter. The twenty-third chapter closes with the Testator in the sepulcher, and the holy women keeping the Sabbath, which is the seventh day, according to the commandment. Read carefully John's Gospel to chapter 19:30, where Jesus said, "It is finished." He dies without adding the first day to his will. Why, O why, was it not put in along with the Lord's supper? — Evidently because it did not belong there, and he did not want it there. He had placed one Sabbath in the week (Mark 2:27), it was perfect (Ps. 19:7), and it was to last forever (Ps. 111:9); why should he add another?

THE only true unifier in the universe is the Spirit of the living God, operating in harmony with the law of God's righteousness, and obtainable only by faith in Christ Jesus.

#### OF GOD'S PLANTING

"Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15: 13.

THE question is asked, "Does Christianity need restoration to the New Testament model?" That such a question could be asked shows that much now passing as Christianity finds no warrant in the word of God. There is less of true Christianity in the pompous services of the gorgeous temples of wealthy congregations than in the simple deed of kindness performed out of sight and hearing of the multitude, in some dreary alley, some lonely cellar home, or some high garrett, where the suffering sick wait wearily for the help that seldom comes. "All is not gold that glitters," nor all Christianity that calls itself by that name.

There is no Christianity outside of Christ; there is nothing Christian that is unlike Christ; nothing Christian that Christ did not establish. Realizing this truth, the inconsistency of clinging to human forms and ceremonies as part of the saving gospel of Christ is clearly apparent. Christ's own testimony on this question should settle the matter for all time.

In reference to this same point we quote the words of Christ himself, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. Thus does Inspiration answer the question, declaring that God will eradicate every institution which he has not established. There is but one true foundation, and the fires of God's great testing day will consume all that is not builded thereon. So he who is following and teaching others to follow human ceremonies and human institutions, is not perfectly abiding in Christ, is not building a perfect structure upon the true foundation; and his work, instead of abiding to eternity in the garden of God, will be uprooted and consumed with all things that displease and dishonor him.

The work of God in the earth is a work of restoration to the divine pattern. Wherever the observance of God's ordinances has been neglected, or wherever his institutions have been trodden underfoot, there is the need for a restoration; and no matter what day men may set up here in the place of God's holy Sabbath, the fact remains that those who enter "through the gates into the city" will keep there the only Sabbath ever recognized by the Creator and Redeemer. See Isa. 58: 12-14; 66: 23.

The Sabbath of the Lord is one of those plants which our heavenly Father did plant, and which shall endure throughout eternity. The majority of professed Christians are not keeping it now. In this matter, then, there is certainly need of a restoration, a turning again, to that institution which the Lord himself has established.— Signs of the Times.

# REPAIRERS OF THE BREACH

"They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." Isa. 58: 12.

NCE God's people held his holy law in its integrity. Abel, Enoch, Noah, Abraham, Moses, Elijah, and all the prophets, even to Jesus Christ and his apostles, loved God's law and observed his Sabbath. They did not even question it; they ever affirmed its authority. But in the Christian age a change has come. "The foundations of many generations" have been broken up; waste places have been made in the moral hedge; a breach has been opened in the decalogue, and the sign of the Creator has been obscured by a day which the apostasy claims as the mark of its power. And yet God's law is the same, and is to be restored in his remnant church. Noble souls will seek

out the truth, will turn from the errors of pagan apostasy, will "ask for the old paths, where is the good way" (Jer. 6:16), and will hold up to the world once more the banner of God's truth.

Of this remnant, those who will break from every form of unholy tradition, the Lord says: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." And a prime condition is, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:12, 13.

In Rev. 12:17 it is said of this remnant people that they "keep the commandments of God, and have the testimony of Jesus Christ." Here also is predicted the persecution of those who observe the Sabbath of the Lord. It is said that "the dragon [the devil] was wroth with the woman, and went to make war with the remnant of her seed."

In Isa. 58:13, 14, the Lord thus speaks to his people: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Do you not wish to inherit these promises? Is your foot on the Sabbath of the Lord? Would it not be well to honor the Lord by doing as he says?

<sup>&</sup>quot;HE who throws away his time, shows his disregard for the most precious gift of God."

#### IS THE SEVENTH DAY THE SABBATH?

OULD you like an answer to the above question? The only way to get a correct answer is to turn to the Bible and see what it says upon the subject. Do not allow any man, no matter how great or good or learned he may be, to answer it for you. Please get your Bible, read every text cited, and see what the Lord says:—

HE HAS PROMISED TO INSTRUCT US.

Ps. 32:8; Isa. 48:17; Prov. 3:5, 6; 5:1.

The thoughts of God are conveyed to us in words; therefore, if we are instructed by the Lord, it will be necessary to do what he tells us to do in 2 Tim. 2:7, "Consider what I say."

In Titus 1:2, we are told that "God cannot lie." Since "God cannot lie," therefore he will tell us the truth. John 17:17.

"THY WORD IS TRUTH."

What God says is true, not because he is governed by truth, but because he is truth. John 14:6.

"I AM THE TRUTH."

The ten commandments were spoken by the voice of God. Deut. 4:12, 13.

The Lord has promised, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34.

One of the things that went out of the lips of the Lord was: "The seventh day is [not was] the Sabbath." Ex. 20:10.

The Bible says: "God is not a man that he should lie." Num 23:19.

Since "God cannot lie," and since he has said he will not alter the thing that is gone out of his lips, he is still saying, "The seventh day is the Sabbath."

It is a serious thing to charge God with being untruthful; but when he states a *fact*, and we do not believe what he says,

6

that is exactly what we do, for it is written: "He that believeth not God hath made him a liar." I John 5:10.

If I state to you a fact, and you do not believe what I say, in your estimation I am not a truthful man. Likewise, when God states a fact and we do not believe what he says, in our estimation he has not told the truth. What God says is true, not because he says it, but he says it because it is true.

Since the Lord declares, "The seventh day is the Sabbath," and many people are saying, "No, the first day is the Sabbath," either the Lord or the people are mistaken.

#### WHICH IS IT?

I have never yet seen any good reason for doubting the Lord's word, therefore I have no hesitancy in deciding for myself which is right.

Having accepted the Bible as a guide in all matters pertaining to faith and practice, I could not for a moment believe those who contradict so plain a statement of the Lord as this: "The seventh day is the Sabbath."

#### HOW IS IT?

Does God mean what he says? When he declares, "I have loved thee with an everlasting love," does he mean it?

When he says that he "pardoneth iniquity," and "delighteth in mercy," can we trust him?

When it is expressly declared that "if we confess our sins, he is faithful and just to forgive us our sins," may we hope in the word? Are the "exceeding great and precious promises" worth their face value?

What child of faith will deny the word of such a Father?

Well, the same Father that gave the promises has also given us commandments, which are "holy and just and good." Rom. 7:12.

He is saying to all his children in every land and age and clime, "Remember the Sabbath day to keep it holy. Six days

shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:9, 10.

#### DOES THE LORD MEAN WHAT HE SAYS?

If the Lord does not mean what he says in precept, does he mean what he says in promise?

Can we hope in his promises while ignoring his precepts?

Can we have true faith in God's promises, and not have true faith in his precepts?

Can we have sure hope in God's promises, and not have true submission to his precepts?

Is not God in the precept as truly as in the promise?

Christian brother and sister, these are vital questions. How will you answer them?— C. P. Whitford.

## THE SEVENTH-DAY SABBATH

E observe the seventh-day Sabbath because God sent his Son into the world that the righteousness of the law, of which the Sabbath precept forms an important part, might be fulfilled in us; in other words, that the righteousness of the Son of God, or his obedience to the law in question, might become our own, and that, with the Son of God dwelling and operating in us by his Spirit, we might obey the divine law of which the Sabbath is a part. The following are some of the numerous passages of Scripture that establish this truth:—

"What the law could not do [justify and give us life], in that it was weak through the flesh [because we had transgressed it], God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. "As by one man's disobedi-

ence many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. "Is therefore Christ the minister of sin? God forbid." Gal. 2:17. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Verse 20. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:13, 6, 7.

We observe the seventh day because we cannot approve the work of changing the times and the law of God, seeing it is written: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times ["time," French by Ostervald] and laws [Hebrew, "the law," also revised versions]." It is not our Lord Jesus Christ who is here referred to. He has never spoken against the Most High, nor destroyed the saints of the Most High. And the times and the law that some power was to think to change are not those of an earthly government. It would not be at all strange that an earthly government conquering an other earthly government should change its times and its laws. How clear it is that the times and the law in question are those of Him against whom the power referred to was to speak, and that the change of the Sabbath is here a subject of prophecy. What power professing Christianity has, through its teachings. changed two of God's times affecting the Sabbath? — The Roman power, for has it not substituted the day formerly dedicated to sun-worship, for the Sabbath; and brought in the pagan Roman practice of commencing the day at midnight, thus setting aside the divine plan of having the day begin with the evening or at sunset? See Genesis 1; Mark 1:32; Luke 23:54-56; Neh. 13:19.

We observe the seventh day having it at heart to keep all the commandments of God, because the Spirit of prophecy apprises us of the fact that the adversary of God and of his law will make war with the remnant of the church which keep the commandments of God, and have the testimony of Jesus Christ; and we prefer to be on the side of Jesus Christ and of Christians who are oppressed because they obey God and Jesus Christ, than to be on the side of the great adversary and of those who oppress the innocent. Rev. 12:17: "And the dragon [Satan, verses 7, 9] was wroth with the woman [the church, verses 1-5. etc.], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

We observe the seventh day because prophecy sets forth as saints and as possessing patience, those who keep the commandments of God and the faith of Jesus before the second coming of the Son of man. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:12-14. — D. T. Bourdeau.

## THE SABBATH AND MARRIAGE

THE Sabbath is one of the two institutions in this world of ours that have come down to us from the other side of the bonds of sin. The Sabbath and marriage were given in Eden.

It was Christ who laid the foundation of the Sabbath by resting from his great and inconceivable work of creation. We are sure that Christ had a part in the work that, when completed, called for a Sabbath, because the Scriptures declare, "He was in the world, and the world was made by him, and the world knew him not." John 1:10. Again, speaking of God, we read,

"Who created all things by Jesus Christ." Eph. 3:9. There can be no stronger statement than that found in Heb. 1:1, 2.

There is one more question that may confuse some as we consider Christ in the blessings of the Sabbath. In Gen. 1:1 it is stated that "God created the heaven and the earth." If God created these things, how can it be said that Christ created them? Answer: Christ inherits the name of his Father. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4.

Speaking of the One who shall take the throne of David (Isa. 9:6, 7; Luke 1:31, 32), we read, "His name shall be called Wonderful, Counselor, *The mighty God*, The everlasting Father, The Prince of Peace."

#### THE SABBATH IN THE NEW TESTAMENT.

One of the arguments against the Sabbath of Jehovah is that it is not commanded in the New Testament. But what has that to do with it? Neither is it there abrogated. A law is in force until it is repealed in the same public manner as it was enacted. There is no prohibition of image-worship in the New Testament; and where is the third commandment enjoined? That argument which would prove that the Sabbath was abrogated would prove that every one of the ten commandments is no longer binding.

The New Testament is not a book of laws. Jesus gave many injunctions, but they were the mere developing of principles found in the decalogue, the magnifying of the law, a work which the prophet declared Christ would do. Isa. 42:21. The New Testament everywhere indorses the decalogue, everywhere appeals to it as authority, honors it, and shows its far-reaching breadth and depth. The New Testament is but a record of the unfolding of the gospel of God. It shows the verity of the reality to which prophecy, type, and symbol pointed.

It marks the cessation of all ceremonies which pointed forward to Christ's sacrifice, resurrection, and priesthood, showing that they have all been met in the Lamb of God, the light and life of the world, our great High Priest. It also marks the beginning

of those rites and ceremonies which point backward to the death of our Lord and forward to his coming. The change in passing from the Old Testament to the New is the mere change of rites and ceremonies which mark the progress of God's plan in the gospel of Christ.

# WHY SATAN HATES THE SABBATH

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Rev. 12: 17.

HAT is there about the keeping of the commandments that stirs the ire of the dragon?

Satan hates the commandments of God, and as time shortens, his wrath increases. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

There is one commandment that lies in the very bosom of the law of God. It is a golden clasp, uniting the two parts of the law, one of which shows our duty toward God, and the other to our fellow-man. There is no other commandment like it. To the one who believes, there is in it a knowledge of God, so that the commandment itself becomes a sign of the true God. Here are God's words concerning it: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

God gave the Sabbath that it might be a sign. A sign upon the outside of a shop is an indication of greater things within. So the outward observance of the Sabbath is a sign of the inward, heart connection with the living God.

It was Christ who created the world, and he rested on the first seventh day with his Father and Adam and Eve, "when the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Thus was the rest, sanctification, and blessing of Christ placed in the Sabbath. In that blessing and rest and sanctification is Christ himself. "Come unto me," he says, "and I will give you rest." When faith is exercised to believe that the rest is in the Sabbath, then we can get it out of it.

It is not in any other day of the week, for God did not rest on any other day of the week. So the seventh-day Sabbath becomes a sign, and faith that Christ is in it will reveal to the heart a true knowledge of God.

But man is unholy and sinful; how, then, can he keep a holy day? He cannot do it until Christ lifts him up by his grace, and makes him holy by forgiving his sins. This is why Satan hates the commandments; it is because there is in the Sabbath a divinity that through Christ men can obtain. In it is the seal of God. This seal is in the knowledge of God, by his rest, blessing, and sanctification that he placed in the seventh day, and in no other day, at the creation of the world. Is it any wonder that Satan hates it?

## GOD'S TOUCHSTONE

E prize most those things which will endure test, which are proved to be genuine. So God's people are a tried people, those who endure. In his plan, life and immortality are dependent upon righteousness, and righteousness upon faith. By choosing, believing, receiving, and submitting to God, we have life. By rejecting him we choose sin, and in choosing sin we choose death.

But the great deceiver has persuaded man to believe that he is immortal, and will live forever, whether a sinner or a saint; that a something conscious survives all material death and destructive agencies; that to all eternity the pains of hell or the tor-

ments of the damned will not shorten or curtail the existence of one miserable sinner.

And yet man is a material being, of the earth, earthy, and, being sinful, subject to death. Here are the two—character and claim. God declares that only in righteousness is life; only in living connection with God, is continued existence possible. On the other hand, a false theology and a false science, inspired and fostered by the father of lies, claims that man lives in and of himself. Out of this spring other errors, as, for instance, universalism, spiritism, eternal misery, etc. The test now between the two,—character and claim,—is not multitudes, but God's word. The final test will be by fire.

In speaking of the work of the Christian ministry and its results for good or ill in the souls affected by it, the apostle says: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I Cor. 3:13.

The same fact is set forth in Rev. 14: 10, 11, where it is said of those who reject the gospel: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The word "torment," noun and verb, comes from the Greek words basanos and basanizo, which are defined by the standard Greek lexicon of Liddell and Scott as follows:—

"Basanos, the touchstone [Latin, lapis Lydius] a dark-colored stone on which pure gold, when rubbed, leaves a peculiar mark.

2. The use of this as a test; generally, a test, trial whether a thing be genuine, solid, or real.

3. Inquiry by torture; tormenting labor, torture of disease.

Matt. 4:24."

"Basanizo, to rub upon the touchstone; hence, of things, to put to the test, prove, to investigate scientifically. 2. Of persons, to examine closely, cross-question, to question by applying torture, to torture, rack."

From the above definitions it will be seen that the root meaning of the term is to test or try by words or torture. The idea of torment, or of causing pain, is not a necessary element in the original meaning of the word, but is wholly a derived one. Test or trial is the primary meaning; and the use of the word in the Scriptures must have correspondence to the original and proper use of the word.

God's great touchstone by which the final test between the false and the true is to be made, is fire, the burning glory of his presence, which shall set on fire the earth. "The fire shall try." "Our God is a consuming fire." "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the forthshining of his presence" (literal meaning). shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." "She [great Babylon] shall be utterly burned with fire; for strong is the Lord God who judgeth her." "And fire came down from God out of heaven and devoured them." These are a few of the utterances which speak of God's last great test of claim and To this the prophet also refers: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14. And he answers: "He that walketh righteously, and speaketh uprightly."

The claim to inherent life apart from character withers and is consumed by devouring fire, carrying with it all who have trusted in it. The character endures the flame, even as the three Hebrew Christians endured the fiery furnace, because Christ was with them.

The "torment" (testing) is forever; the test is final, and the smoke of the testing ascends forever from sight, and the incorrigibly wicked are no more. Ps. 37:20. Sin and all identified with sin are forever destroyed, and the tested jewels of God's casket abide forever in the presence of his joy.

Reader, God in mercy, veiling his glory, desires to come into your heart now, that he may purge you of sin. Will you let him in? He would have you choose his presence now, that you may endure the presence of his unveiled glory when he comes. Let us entreat you, choose him now; choose him forevermore. Let sin be put away and destroyed, that you may not be destroyed with it in his presence.

# **COUNTERFEITS**

OOKS don't count. There is many a deception these days. Men and women alike are counterfeit.

I handled a queer five-dollar bill the other day. It had done a heap of good—paid the widow's rent, bought food for the hungry, squared up three or four bad accounts that had been worse than cancers for worry, made a church treasurer happy when he found it on the plate, and made the sexton happier when his back salary was partly paid by it; but, in due course of time, it came to the bank whose name it bore, and lo! the teller threw it out.

"What's wrong?" asked the depositor.

" Counterfeit."

All its good deeds did not make it pass the bank, where its real character was discovered.

I'm thinking of another day that is yet to come. It may be that some have done a heap of good, plenty of people pass them on for genuine Christians. They looked all right; sat in the pew like saints; scattered dollars like dew; but they have no God. He does not dwell in their heart. They have his name, but not him.

There are counterfeit Christians, just as there are counterfeit bills. Both are bad, in spite of looks. — C. H. Yatman.

The Sabbath question is not a mere question of days. Behind the Sabbath is God, the great Creator and Redeemer through our Lord Jesus Christ. It is the memorial of his creation, the sign of his redeeming, sanctifying, upholding, keeping power. Behind the first-day Sabbath — hidden though it be by sacred memories and hallowed traditions of honest hearts — is a hoary pagan sun-worship and an apostate ecclesiasticism, which claims it as its mark, or badge of authority. Honest men have passed the base, well-worn counterfeit in the past, but now the true light from God's word shines upon it, and reveals the imposture. Will they cherish it longer?

"The counterfeit Sabbath has been used long enough; let it be destroyed by the teller of the heavenly bank, and the genuine Sabbath be put into us."

M. H. W.



# PART III GOD'S HOLY LAW



# GOD'S TEST OF OUR LOVE

HE disobedience of God's professed people has been the burden of every prophet's cry. From Moses down to John the Revelator the story has been the same. "Precept upon precept, line upon line, . . . here a little, and there a little"—this has been the unvarying rule of God's dealings with his people.

God's promise to one and all is this: "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19); and there are no promises in the Bible to any but the "willing and obedient." God has told us plainly enough what is the test of our love and loyalty to him—it is obedience; not obedience to our own desires, to the traditions or commandments of men, but obedience to the law of God. That is his own appointed test of our love and loyalty. Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?" He did not recognize them as his while they refused to follow his commands. As he is "the same yesterday, and to-day, and forever," we may know, likewise, that he will never recognize us as his while we refuse obedience to his law.

In every age men have professed themselves lovers of God while walking at variance with the precepts of his law; but John, writing with the pen of Inspiration, declares: "This is the love of God, that we keep his commandments." Then, as if foreseeing that men would accuse God of having given men a law to keep which was a "yoke of bondage," he adds, "And his commandments are not grievous." I John 5:3.

There is the test, a divinely appointed test, and every man and every woman can apply it for themselves to themselves. Do we love God? Look at the law of God and see if we are following out its precepts — not four, or six, or even nine, but all of them. If we find ourselves declaring that "the law is no longer binding upon men," that "the law was abolished," and so find delight in what the law forbade, then we may know that it is not "the love of God." in our hearts that has been prompting our course, but rather, that it is a spirit at enmity with God that has been directing; for he says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

We cannot be God's children — we cannot be inhabitants of his kingdom — if we have a mind at enmity with him. That would bring rebellion the second time into the universe, and that God will not permit. So we cannot be his, and heaven cannot be ours, if it can be said of us that we are "not subject to the law of God." It is an exceedingly serious matter for any professed Christian to declare against God's law, or to declare himself out from under obligation to any single precept. It means rebellion, disloyalty to the One we profess to love and serve. It is the very antithesis of the example of Christ. His attitude toward the law is thus expressed: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8.

One proof that this refers to Christ is in his fulfilment of it in his attitude toward the law. Concerning this he says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10.

In that perfect submission of Christ to the will of God is our example. He could not have been our Saviour had he assumed any different attitude. It was man's transgression of God's law that brought death; it is Christ's obedience to that law which has purchased back the life man had forfeited. He lived upon

this earth, "leaving us an example, that ye should follow his steps." I Peter 2:21. "This is the love of God," says John, "that we keep his commandments." And Christ says to his followers, "If ye love me, keep my commandments." John 14:15.

#### COLOSSIANS 2:14

"You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

NY attempt to show that the law of God was abolished must inevitably result in confusion. So people who would fain believe that the law is not binding upon them are wont to cite Col. 2:14 in defense of their position, in utter disregard of other scriptures that make the subject plain. Read the text with its context.

That which was nailed to the cross was the Levitical law. It is the same "law of commandments contained in ordinances" that is mentioned in Eph. 2:15, 16, called "the enmity," which Christ "abolished in his flesh." Now Christ overcame sin in the flesh; therefore, sin being "the transgression of the law" (I John 3:4), he vindicated the law in his flesh, instead of abolishing it, even paying its penalty on the cross for all who accept him as a substitute. Thus it is that by faith "we establish the law" (Rom. 3:31), and its righteousness is "fulfilled in us" (chapter 8:4), instead of being abolished. So it cannot be the

moral law of God that is "against us;" it being emphatically for us, if we "walk not after the flesh, but after the Spirit."

The "sabbath days" mentioned in Colossians are connected with other ceremonials, and therefore do not include the weekly Sabbath, which was established before sin entered the world, and could not have been typical. Those ceremonial sabbaths are mentioned in Leviticus 23. Everything typical was "nailed to the cross," as such things no longer had any significance; for the Antitype, to which they pointed, and which they foreshadowed, had come, and they could be of no further use. They stood for sin, the "yoke of bondage," and had themselves become a yoke of bondage, and "against" the people, because they trusted in them for righteousness. But Paul still testified of the moral law that it is "holy, and just, and good," by which we have a knowledge of what sin is. See Rom. 3:20;7:7, 12.

Of the typical services, including the mere ceremonial sabbaths, the Lord said to Moses, "Ye shall proclaim," etc. But the moral law was proclaimed, or rather repeated, by the Lord's own voice, and written in stone by his own hand. The weekly Sabbath is distinguished from the ceremonial sabbaths in Lev. 23:37-39. Here the latter are noted, "beside the Sabbaths of the Lord." Therefore it is clear that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths.—Signs of the Times.

# THE OLD AND NEW DISPENSATIONS

"My people are destroyed for lack of knowledge." Hosea 4:6.

TILL you please explain through your paper the difference between the new and the old dispensation? Much is said about the superiority of the present age of 'free grace,' the age of the 'Holy Spirit,' etc., and there must be a great difference some way, since the angels sang for joy at Christ's birth. But yet the 'law,' or commandments, are as binding now as then, and faith was as essential then as now. The righteous men of old were filled with the Spirit as fully as are any now, and people were saved then as now by virtue of Christ's sacrifice. Of course Christ's life and death made clearer the character of God and his plan of salvation, but is this all?

F. E. A."

- I. The word "dispensation" simply means a dispensing, a weighing or dealing out, a distribution, a stewardship. Old and new dispensations are not Bible terms. If used at all as distinguishing different ages, they would refer to the forms and modes of administration of God's blessings, not to the character of the blessings.
- 2. God's character, and hence his character-requirements, are always the same. He demands obedience to his will, the keeping of his commandments, in all ages alike. He appoints the same means of salvation, the sacrifice of Christ and faith in God. Neither time nor circumstances can change these principles.
- 3. But there has been a constant development or disclosing of God's plan in varying decrees throughout the ages; and instructions have grown more full and complete as the ages have gone by.
- 4. In the patriarchal times the family was the center around which all worship revolved, the head of the household being the priest and chief dispenser of God's blessings. More elaborate, more detailed, were the ceremonies and the worship during the Levitical age, and the chief ministers or dispensers of God's truth were the Levites. All the shadows of the past met the substance in the person and sacrifice of Christ Jesus, and the dispensation of blessing was largely among the ministers and elders of God.
- 5. But there were "free grace" and "the Spirit" of old, and the efficacy of Christ's offering availed then as now, and it was necessary to believe God to be saved.

6. Wherein, then, lies the great difference? — In these chiefly: (a) It was a great step in the development of God's plan; (b) it demonstrated the power of God over sin in human flesh; (c) in this perfect life of our Lord the world safely passed its crisis (John 12:31), and the doom of Satan and sin was forever sealed; (d) until that time, even the angels had been, if not in doubt, at least in perplexity, but all was settled in the personal triumph of Christ. Rev. 12:10-12. See Rom. 16:25, 26; Eph. 3:3-6; Rev. 5:1-10.

Much more might be said, but we have not the space. Our correspondent will see that the glorious confirmation in fulfilment of all God's promises in Christ Jesus were marvelous events. All these were the manifestations of the mystery of godliness, for which the church had been in travail and the world had been waiting.— Signs of the Times, Question Column.

# CHRIST'S MISSION

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

THE verse following says, "That the world through him might be saved." Various other scriptures verify these blessed assurances.

But in Matt. 5:17 the Saviour's statement of his mission is in terms concerning which the agreement is not so general. There he says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Strange as it may seem, there is a large class of people who maintain that when Christ had fulfilled the law, he put an end to its existence. This preposterous construction of our Lord's plain decla-

ration makes him say, in effect, that he did not come to destroy, but to abolish. Such misinterpretation bears its own comment.

We often hear of preaching the gospel in the present age, as contrasted with the preaching of the law in the former age; and those who maintain the universal and continual sanctity of the law of the ten commandments are accused of ignoring the gospel. But the declaration of the apostle that God sent his Son "that the righteousness of the law might be fulfilled in us," shows the absurdity of such ideas. The law and gospel are inseparably connected. The gospel is the remedy for sin, which is a violation of the law. The gospel does not supercede the law; its purpose is to restore a universal obedience of the law; and Christ himself set the example. No one can keep the law who is not in Christ. and no one can be considered as being in Christ who persistently ignores the law; for it is the "carnal mind" that is "not subject to the law of God," and the carnal mind has no legitimate claim to being in Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law.", Rom. 3:31.

The third verse of Romans 8 shows conclusively that Christ was sent for the vindication of the law in a great emergency. There was something that the law could not do, because it was "weak through the flesh." Mark the weak spot; it was only in the flesh that it was weak. There was nothing wrong in the law. "The law of the Lord is perfect, converting the soul." Ps. 19:7. And "the doers of the law shall be justified." Rom. 2:13.

Here, then, was the dilemma. No man can stand before God unless justified, and "the scripture hath concluded all under sin." Gal. 3:22.

Then, in emergency, God sent his Son, that the sinner might be justified by his grace "for the remission of sins that are past;" and that, through the Spirit of him who "fulfilled the law," "magnified it," and "made it honorable," the justified person might be enabled to fulfil it also, walking after the Spirit to everlasting life.—Signs of the Times.

# 'THY LAW IS THE TRUTH'

"Thy righteousness is an everlasting righteousness, and thy law is the truth." "All thy commandments are righteousness." Ps. 119: 142, 172.

HEN the Lord was carried by the Jews before Pilate, the latter twice asked him if he was indeed a king, and Jesus at last answered, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate, in wonder, asked, "What is truth?"

That question has been ringing down the ages ever since, not that it has never been answered, but that it is a deep spiritual truth that only spiritual minds can comprehend; for Jesus told Pilate, "Every one that is of the truth heareth my voice," the inference being that no others can comprehend him when he speaks. And in like manner the Lord explained to the unbelieving Jews the reason of their failure to comprehend him: "Why do ye not understand my speech? even because ye cannot hear my word;" and then gave as the reason, "Ye are of your father the devil."

We know that there are two great spiritual influences at work in the world,—the Spirit of God and the spirit of Satan. It stands to reason, therefore, that every soul must be under the influence of, and be controlled by, one or the other of these powers. He who is under the control of the Spirit of God will understand the words of God, his mind being spiritual, and in harmony with the mind of God; but the other, who is influenced by the spirit that controls this world and is the prince of it, will have a mind in harmony with Satan, who hates God; hence the "carnal [worldly] mind is enmity against God," and so of course cannot understand God or his words.

The Lord has presented truth, and explained in his word its nature and importance. To appreciate its value one must first understand something of the nature and attributes of the God from whom truth emanates.



CHRIST COMING WITH



ALL HIS HOLY ANGELS

Then the righteousness of God is embodied in his commandments, and his commandments constitute the truth.

In the midst of these commandments — that is, the first three defining man's love to God, and the last six his love to others — God has placed his holy Sabbath command, and said of it, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Our Lord, in Gethsemane, in his plea for believers, asked of his Father that he would "sanctify them through [his] truth."

To sanctify is to make holy, to set apart for a holy purpose, and Paul declares that without this sanctification, or holiness, "no man shall see the Lord."

Sanctification can come only through belief and observance of the truth, and God's truth is his law.—Selected.

## THE ADDED LAW

- M Gal. 3:19 what law was "added"? What is the meaning of "added" as here used? For what purpose was it added? For how long was it added?
- 1. The Greek word is *prostithemi*, defined "to place additionally," "to lay beside," to "repeat." It is translated in Heb. 12:19, "spoken to them any more," referring to the original account from which the passage in Hebrews was taken, and we learn that it refers to the ten-commandment law. "These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and [in harmony with their request] he added no more. And he wrote them on two tables of stone, and gave them unto me." Deut. 5:22. It seems very evident, then, from this study, that the added law of Gal. 3:19 is the decalogue.
- 2. Why was it "added" or spoken?—"Because of transgressions," so that God's people, sunken and hardened by sin,

might see outside of themselves what sin was. As expressed by the same apostle in another place: "Moreover the law entered [was spoken and given in its written form] that the offense might abound" (Rom. 5:20); "that sin by the commandment might become exceeding sinful." Rom. 7:13. The law of God was spoken additionally, placed along side of man, that he might see how sinful he was, and so seek God's salvation. And the decalogue is the only law which points out sin.

3. For how long was it thus given to man?—"Till the Seed should come to whom the promise was made." That Seed is Christ. That promise is the inheritance of the whole world. Rom. 4:13. He came once to prepare the way. But his kingdom is yet in the hands of usurpers, and will so continue till he shall come whose right it is; then God shall give it him. Eze. 21:27. Till then there will be sinful men who will need the diagnosing power of the law as to their condition, in order that they may seek the great Physician.—Signs of the Times.

## THE DECALOGUE NOT THE OLD COVENANT

"This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." Jer. 31: 33, A. R. V.; Heb. 8: 10.

FRIEND has sent us a copy of a so-called "Bible-reading" which a certain minister compiled for the purpose of proving that the law of God was the old covenant that was abolished at the cross, and that, therefore, the Sabbath of the law was done away. Now any Bible-reading having such an end in view must be reared upon a false basis; and, as would naturally be supposed, the one at hand starts out from a false premise, namely,

that the ten commandments constituted the "old covenant." In support of this fallacy, the first question and answer are as follows:—

"Question.— What constituted the old covenant?" "Answer.— The ten commandments. Ex. 34:28."

Now this text does not mention the "old covenant" at all. The ten commandments are God's own covenant, which he commanded the people to perform, without any reference to their option in the matter. Deut. 4:13. It is again referred to in chapter 9:9-11 as "the covenant," not the "old covenant." This is not a conditional covenant, as was the one to which the people became a party by thrusting in their own worthless promise. It is a covenant commanded, and not an agreement, as the old covenant became through the people's promise.

The old covenant is very explicitly stated in Ex. 19:5, 6. After reminding the people of his great work of deliverance in bringing them out of Egypt, the Lord said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation." When Moses carried these words of the Lord to the congregation, "all the people answered together, and said, All that the Lord hath spoken we will do."

This conditional promise of the Lord, and the people's promise to obey his voice and keep *his* covenant, constituted the old covenant, or the agreement between the Lord and the people. It was the people's promise that made the covenant so faulty that it had to be taken out of the way; because they broke their promise.

The new covenant is established on "better promises" (Heb. 8:6), because the promises are all the Lord's; the people's weak, presumptuous promise does not come into it at all. But as proof that the ten commandment law is not the old covenant, we have the fact that it is the *condition* of the new covenant. The old covenant was made with the natural fleshly Israel as a

nation, while the new covenant is with the spiritual house of Israel as individuals. It is in keeping with the special Sabbath covenant of Isa. 58:13, 14, and includes it, the Sabbath commandment being the seal of the law.—Selected.

# 'I CAME NOT TO DESTROY''

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished." Matt. 5: 17, 18, A. R. V.

ERHAPS in nothing is the perversion of Scripture teaching more apparent than in the attitude taken by many religious teachers respecting the law of God in answering conscientious questioners whose minds have been exercised over the matter of the true Sabbath day. One writer quiets his inquirer by saying, "The law was nailed to the cross."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5:19, A. R. V.

Who is this talking? — Jesus Christ. Yet the writer above referred to would have it that he came to do the very thing he declares he did not come to do. He would have it that Christ's death abolished the law. Christ declares it must not be altered by the fraction of a letter while heaven and earth shall stand. That writer teaches that the commandments of God are not only altered, but completely abolished. Jesus Christ declares that they who teach thus "shall be called least in the kingdom of heaven." "The handwriting of ordinances," or

"the bond written in ordinances," refers to a code of ceremonies entirely apart and distinct from the law graven on tables of stone, and under the new covenant written in the heart. Therefore the Christian is not to be judged concerning the matter contained in those ceremonial observances,— meats, drinks, holy days, new moons, or the *annual sabbaths*— which the Jews observed. Col. 2:14-17.

The humble, loyal child of God will have no difficulty in answering this question for himself. He has a soul to save. He cannot save his soul by laying the blame upon false instruction. God's word is clear enough, plain enough, to lead him into the kingdom of heaven if he will but heed its counsel; but if he follows the counsel of false teachers, he will perish with them.

One writer, referring to the use so frequently made of Col. 2:14-17, says: "He who endeavors to hide behind this scripture as his defense for the neglect or violation of any moral duties, will stand at last in the judgment ashamed of his folly and speechless in his condemnation." These words are true. Christ could not have nailed the ten commandment law to the cross without destroying it; and he declares he "came not to destroy, but to fulfil." Remember his words: "Till heaven and earth pass." As they have not passed away, the law stands unaltered.— Selected.

# THE CHRISTIAN'S DUTY

"Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

E that is holy, let him be holy still." In these words God sets the seal of salvation upon his children. "Follow . . . holiness, without which no man shall see the Lord." Heb. 12:14. The standard of holiness is found in God's holy law;

and those who are counted holy and sealed for the kingdom are found to be keepers of that law. Looking down through the ages, the revelator saw the company that would stand for Him through the tests of the last-day trials and persecutions, and declared: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. It will do us no good to claim holiness while seeking to break down God's own standard of holiness.

The secret of success in the Christian life is in surrender to the will of God. The soul that does that, God can use wonderfully to his glory. The soul that will not do that God cannot use or safely trust with his power.

The duty of the Christian, nay, of every man, is thus stated by our Lord: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:29, 30. Subject to this are all other duties. Love to God in word, thought, and deed is to actuate all things else. If a man yield to do this, he will do all duties growing out of this, so it is not only true as a commandment, but as a fact, that he who loves God loves his brother also. I John 4:21. This love, this duty, is summed up in the keeping of God's commandments. Eccl. 12:13.

A friend who visited a brother worker who was shut up in prison for keeping all the commandments of God, writes to the editor of the Signs of the Times:—

"There are just ten bars to the opening in the door, although they do not all show in the photo. How much better to be kept behind ten iron bars for keeping the law of God, than to be kept in ward in the prison-house of sin, and condemnation by the ten 'words' of God!" This man, although behind iron bars, was the Lord's *free* man, and was rejoicing in the privilege of being counted worthy to "suffer for his name."

#### THE RIGHT TO JUDGE

ANY people say we must have religious laws to protect certain religious institutions from desecration by the lawless.

Jesus says: "If any man hear my words, and believe not, I judge him not." John 12:47. "If any man hear my sayings, and keep them not, I judge him not." A. R. V. As therefore Christ did not judge the unbeliever or the one who kept not his sayings, what right has any man or tribunal of men to judge him religiously or for being irreligious? A man's religious convictions are the most sacred heritage of heaven.

Again Christ said: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day." John 12:48, A. R. V. Thus it is made plain that all religious matters are to be judged before Christ in the last day, and not before any earthly court.

To state the matter more definitely: The Father said he "sent not his Son into the world to judge the world" (John 3: 17, A. R. V.); and Jesus said, "Judge not, that ye be not judged." Now they did not say this by accident, but because no man or tribunal of men have any right to judge another religiously. And why? — Because religion is a "man's personal relation of faith and obedience to God." This he is to render to God alone, for himself, through himself, irrespective of any other human soul; and this because religion is "the recognition of God as an object of worship, love, and obedience." The moment that a government begins to legislate, or judge a man, religiously, that moment it begins to set itself up as God, and then begins the work of seeking to dethrone God. Such a step cannot but be harmful both to the government and to the people. Why should men want religious legislation for others, when they themselves would not wish to be judged religiously? Rather, why should not all men want religious freedom for all alike, that

all might share equally of heaven's gift? Christ said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12. Religious legislation is the result of religious intolerance in the heart.— H. J. Farman.

JESUS rejected Satan's offer for the kingdoms of this world; he refused to allow the people to make him a king; he expressly declared that his kingdom was not of this world; and as he walked, so were all those to walk who would be his disciples. How is it that so many of his professed followers are now clamoring for control in the governments of earth?—

Selected.

#### IT IS SAFE

THE Lord says, "Sin is the transgression of the law." I John 3:4.

Have you and I sinned?

The Lord says "all have sinned." Rom. 3:23. Since "all have sinned," all have transgressed the law; therefore the law of God was not done away or abolished at the death of Christ, for a good many people have been born into the world since that time, including you and me, and since the Lord says that "all have sinned," it must be true that you and I have sinned; and since "where no law is there is no transgression" (Rom. 4:15), the law of God has not ceased to point out sin. Rom. 3:19.

Anything unlike the law of God is sin, and "the wages of sin is death." Rom. 6:23. Therefore, if we would be saved from death, we must be saved from transgressing God's law, for to transgress the law is only to commit sin, and "sin, when it is finished, bringeth forth death." James 1:15.

My friend, has the gospel saved you from sin? If it has, then you are not ashamed of the gospel of Christ, and can testify that it is indeed "the power of God unto salvation."

When the gospel has saved you and me from transgressing God's law, then we can claim the promise, "Sin shall not have dominion over you." Rom. 6:14.

If sin continues to have dominion over you and me, then the gospel has not accomplished for you and me what it is able to accomplish, and you and I are not in a position to witness that "the gospel is the power of God unto salvation."

If the gospel is not saving you and me from sin, then, so far as you and I are concerned, it is of no value whatever.

An individual over whom sin has no dominion, is one for whom the gospel has accomplished its purpose. To such an individual the law will witness, "Ye are not under the law, but under grace." Rom. 6:14.

Such an individual, having been redeemed from all iniquity, will live soberly, righteously, and godly right here in this present wicked world. The Lord says so in Titus 2:11-14. "His name shall be called Jesus, for he shall save his people from their sins." Matt. 1:21.

Do you want to know where God's people are? Wherever you find people that are being saved from the transgression of God's holy law, there you will find his people, for he said he would save his people from their sins.

When you find a man or a woman that does not violate one principle of the law of God, you will find in that man or woman a fit candidate for the society of angelic beings.

They can be safely trusted anywhere and everywhere.

They will not need to have their hands tied to prevent them from taking the life of their fellow-men.

They will not need to be placed behind prison walls to prevent them from stealing.

They will not need to be restricted by law, either human or divine, to enable them to keep the Sabbath.

#### HONORING GOD

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5.

E may and should give all honor to the Saviour, and that honor which we delight to give to him is truly the honor bestowed by keeping the Sabbath, the sign of redemption, the sign of soul-rest from sin, the sign of his graces within the soul. Hence the urgent need of a reform, the need of a careful scrutiny of the way in which we are walking, that God and Christ may be honored, and not the adversary.

The evil of sun worship in ancient times was held to be an exceedingly obnoxious thing by the Lord. It was classed as an abomination — not an ordinary abomination, but the greatest abomination that could be committed. Read the eighth chapter of Ezekiel, with special reference to the fifteenth and sixteenth verses: "O son of man, . . . turn thee yet again, and thou shalt see greater abominations than these [those mentioned before]. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

Why was this such an abomination? — Because the Lord, the true God, was utterly contemned, the temple dedicated to him was profaned by his professed followers, and the ordinances of divine worship were polluted. Another god was honored before him. This was primarily Satan, the "god of this world," the prince that still works in the children of disobedience. The worship of the sun was toward the east, while the worship of the Lord was toward the west, as defined for Israel when the tabernacle was built, the intention of this difference being to teach, even in a form, the most absolute contrast between the true and the false worship.

The question may naturally arise, Why have not these facts been more clearly discerned through the centuries of the Christian dispensation? and why have not honest souls in far greater numbers observed the seventh-day Sabbath? Two answers are patent: First, the influence of ages of teaching, custom, and tradition; second, the message of Sabbath reform was not due until the present generation of mankind. In the time of Christ, no argument was necessary as to which day of the week was the Sabbath, because only the one Sabbath was recognized. Then the great apostasy developed, and it has been running its course. Then the call of God in the Reformation of the sixteenth century opened the way for the light to begin to shine in the midst of darkness, and in the final work of preparing the world for the second coming of the Lord, the fullest light of the gospelis due to shine to all nations.

#### THE LAW STILL BINDING

"Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119: 152, 160. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8. "Thy law is the truth." Ps. 119: 142. "This is the love of God, that we keep his commandments." I John 5: 3.

O error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that

the Creator of the heavens and the earth has no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? It would be far more consistent for nations to abolish their statutes, and permit the people to do as they pleased, than for the Ruler of the universe to annul his law, and leave the world without a standard to condemn the guilty or justify the obedient.

Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which have called down judgments upon the heathen.— Mrs. E. G. White.

"Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

#### GOD'S PURPOSE IN REVELATION

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

VEN the prophets of old did not always understand their own prophecies, but spoke of things to be revealed to future generations. This was true to some extent in Daniel's case. See Dan. 12:5-13. Peter, in speaking of salvation in Christ, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

I Peter F. 10-12.

The people of the present age are laid under greater obligation to obey God, and to show forth his praise, than were those of any preceding age; because all revelation pertaining to the gospel is for our enlightenment. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Who can comprehend the love and grace that will grant such special consideration to a generation so steeped in sin? Verily it is a mystery that eternity alone can make plain to finite minds. But we can believe it, and "search diligently" to know more and more of that which is revealed; for, stepping out in obedience to the revealed word, we may expect continually increasing light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Reverting again to Deut. 29: 29, we would emphasize the purpose of God's revelation of his secret things, of his mystery. Note that these revelations are to us *forever*, that we may do all the words of his law. Now it is no wonder that men, professors of godliness and non-professors, are groping in darkness concerning the teachings of God's word, when they continually ignore the law which his revelations are designed to help them to obey. When "God was manifest in the flesh," in the person of Jesus Christ, he set us an example of keeping the Father's commandments (John 15: 10), of *doing* that which was revealed to him (John 5: 19, 30; 6: 38); and his disciples are to follow him. Then will they increase in the knowledge of "the mystery of godliness."

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ forever. Amen." Rom. 16: 25-27.—Signs of the Times.

#### PERPETUITY OF THE LAW

"I am not come to destroy the law." "It is easier for heaven and earth to pass, than one tittle of the law to fail." Matt. 5: 17; Luke 16: 17. "I have kept my Father's commandments, and abide in his love." John 15: 10. "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

HE law of God existed before sin. Sin could not have entered if there had been no law, for "where no law is, there is no transgression."

The law is an expression of God's love for his creatures, and was written in the hearts of the first human pair. We may never know the internal struggle through which Adam and Eve passed in their first violation of God's law of love. The moral principles prohibiting covetousness, stealing, and allegiance to another god all contrary to the law of God, were violated in the fall, the sin, that let death with all its hateful companions into the world.

The two great commandments, embracing moral precepts, were all that was needed at first; but as mankind went farther and farther in the path of transgression, their minds became darkened, and their moral sense blunted. Hence God in his infinite compassion and love for the race, continued more and more to unfold the great principles of love to God and love to man, until, amid the awe-inspiring splendors of Sinai, he proclaimed the ten commandments with a voice that shook the earth. Afterward writing them with his own finger on the durable rock, he committed them to the care of his people, to be kept in the midst of his church, in the most holy place of the sanctuary and temple.

All the rites and ceremonies of ancient Israel were but so many object-lessons, pointing to the Lamb of God that taketh away the sin of the world. Their significance and efficacy lay in Christ, the only." name under heaven given among men whereby" transgressors of the law of God could be pardoned and saved. So we see the truth of the word,—that Jesus was manifested to take away, not the law, but sin, the transgression of the law. Thus we see that the gospel is not a substitute for the law, but in the highest manner possible attests the perpetuity of the law.

The first requirement of the gospel is repentance. This command of the gospel, to repent, was enjoined from the very beginning upon all sinners in every age and every place, and as repentance relates to sin, and by the law is the knowledge of sin, and sin is the transgression of the law, it is clearly seen that the gospel of Christ recognizes the perpetuity of the law as its basis. We are not surprised, therefore, to hear the Saviour of the world say with great emphasis, "I am not come to destroy [the law], but to fulfil." Matt. 5: 17.

The law of God contains the whole duty of man (Eccl. 12:13); but since mankind are all fallen into the horrible pit of transgression (Ps. 40:1-3), they must needs lay hold of Christ and the gospel to lift them out, and help them on their way of obedience to God. Thus sinful man, by the help of the gospel, is enabled to find pardon and cleansing, and grace to do God's will acceptably, and thus pass the test of that judgment when the law of God is the standard.— H. A. St. John.

#### FDUCATION IN THE HOME

"That thou mightest fear the Lord thy God, to keep all his statutes and his commandments which I command thee." "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 2, 7-9.

AM making a plea for education in the home. Public schools are good, church schools are better,— or ought to be; but, best of all, most lasting of all, in its influence for good, is the daily home training of the girls and boys.

O mothers! O fathers! are your days so filled with the cares of life, in answering the questions, "What shall we eat?" or, "What shall we drink?" or, "Wherewithal shall we be clothed?" that you are too busy to spend an hour with your children in teaching them the truths of God's word for this time? Some day a knowledge of this blessed word will be to your children as a shield and buckler. Ah! we do not half realize what it means to be acquainted with the Guidebook. Some day a "thus saith the Lord" upon the lips of your son may save him from an over-

mastering temptation. Some hour of soul agony, some night of darkness, may be illuminated by the light from the throne of God, because, in the midst of the trial, John or Mary calls to mind some principle of eternal truth, or some soul-cheering promise, which father taught them in childhood.

There are times of trial just ahead of us, which will try men's souls, and determine who among us are dross, and who are silver and gold. Some day it will be said of *somebody*, "Ephraim is joined to his idols; let him alone."

I know a little girl who, at the time I am speaking of, was not more than six or seven years old. But her parents had so faithfully trained her in Bible truths that she was, even at that tender age, perfectly able to give chapter and verse for the reason of her faith. One day a lady called at the house, when her mama was out. In the course of the conversation with her young hostess, the lady mentioned the Sabbath-school.

"You ought to keep the Sabbath, Mrs. Blank, don't you think so?" questioned the little missionary.

"Perhaps I ought, but I suppose you keep it because papa and mama do."

"No, Mrs. Blank, I'll show you why I keep the seventh day; I do it because God commands me to."

Then, much to the astonishment of the visitor, the little one produced her Bible, and without hesitation turned to the commandment and read the word of God to her guest. Then rapidly turning to the New Testament, she read Matt. 28:1 and Luke 23:56. Closing the book, she said: "Now, don't you think you ought to obey God, Mrs. Blank?"

Of course the woman was amazed beyond expression. But should she never again hear her duty from any other lips than those of the little preacher, if she fails to obey, she certainly cannot affirm that she does it ignorantly.

Oh, why can we not have more little preachers among us — a whole army of them? Ah, we may, if parents will only heed the injunction given by the Almighty to his people, hundreds of years ago, on this very subject.— Mrs. L. D. Avery-Stuttle.

#### THE SABBATH A TEST

In the last days, the days of the remnant, this seal of the law is to be restored. When men are turning from God to familiar spirits and wizards, and are saying, "Lo, here," and, "Lo, there," the prophet lifts up his warning voice: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Again: "Bind up the testimony, seal the law among my disciples." Isa. 8: 16, 20.

For 1260 years, or for a time and times and a half, Satan thought to change the fourth commandment, that portion of the law of God which had time connected with it. Dan. 7:25. Those days have ended, and the church has come out of the wilderness leaning on the arm of her Beloved; but right in the time of the end will come a fiercer conflict over this question than has ever occurred in the past. The beast and his image will unite their strength, and cause all to worship them, and no man can buy or sell unless he has the mark of the beast — worships his image — or has the number of his name. Rev. 13:14-18.

But the third angel of Rev. 14:9-12 lifts his warning voice: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints [in the midst of this conflict]; here are they that keep the commandments of God, and the faith of Jesus."

Two armies are on the battlefield. Satan is marshaling his host. The Prince of peace is also training his forces for the inevitable conflict. Reader, on which side will you stand?—Sel.

### THE SEAL OF GOD

Esther 8:8. A seal attached to a document makes it legal. The seal states the name of the person issuing the seal, also the position he holds, showing his right to rule, and the extent of territory over which he rules.

Rom. 4: 11. Sign is used synonymously with seal.

Isa. 8:16. The seal of earthly rulers is attached to their laws to make them binding upon their subjects. The seal of God is attached to his law to make it binding, and his seal makes it binding upon all his subjects or disciples.

Matt. 5: 17, 18; Rom. 7: 7; James 2: 8 - 12; Ex. 24: 12; Deut. 4: 9 - 13. God's law is the ten commandments.

Read carefully each commandment, and find where God has attached his seal, where he has given his name, title, and territory over which he rules.

- 1. Thou shalt have no other gods before me.
- 2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.
- 3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
- 4. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalf not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all

that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

- 5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
  - 6. Thou shalt not kill.
  - 7. Thou shalt not commit adultery.
  - 8. Thou shalt not steal.
  - 9. Thou shalt not bear false witness against thy neighbor.
- 10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Ex. 20:11. In the last part of the fourth commandment, we find all the specifications of the seal. The Lord is his name, Creator is his title, for he made all things. The extent of his territory is the heavens and the earth. All within his territory are amenable to his law.

Ex. 31:13. The seal or sign of God's authority is found in the fourth commandment. The Sabbath is a sign of his authority.

Gen. 2:2, 3. There were three steps in making the Sabbath:

(1) God rested on the seventh day; that made it God's rest day.

(2) He blessed the seventh day, after he had rested; that made all succeeding seventh days God's blessed rest days. (3) He sanctified it, or set it apart for a holy use, and it became God's blessed, holy rest day.

Joshua 5:15. It is God's presence that makes anything holy.

Isa. 58:13. God calls the Sabbath his holy day. His presence is in the day.

Eze. 20:20. The Sabbath is the sign or seal of God. The one that hallows it, acknowledges that he is a subject of God's kingdom, and knows that the Lord is his God.

Ex. 31:17. The rest, and the refreshing, were placed in the seventh day, not in any other day.

1 Chron. 17:27. God's blessing continues forever.

Isa. 66: 22, 23. The Sabbath will be God's blessed, holy rest day throughout eternity.

Isa. 8:16, 17. The command was given to bind up the testimony and seal the law at the time they were waiting for the return of the Lord. The law was broken and needed binding up. The seal had been taken from the law, and must be replaced.

Rev. 7: 1 - 4. John saw a special sealing message going to the earth.

Rev. 7:1. Winds denote war and strife. Dan. 11:40. The affairs of all earthly powers are held until the number of the redeemed is made up. The judgments of God that will affect the atmosphere, land, and water, as mentioned in Rev. 6:12-16, cannot be poured out upon the earth until the sealing work is finished. The "hurting" of land and water immediately follows the sealing work.

Rev. 7:1. When God said, "after these things," he must refer to the events of Rev. 6:12, 13, as the last verses of Revelation 6 follow the sealing work. The stars fell in 1833. The special work of restoring the seal of God, the fourth commandment, to its proper position in the law of God, could not come earlier than that date.

Rev. 11:18, 19. In the time of the judgment of the dead, the temple of God was opened in heaven, and the ark containing the law revealed. After the disappointment of 1844, the people of God saw light on the subject of the sanctuary in heaven. Then they saw the binding claim of the fourth commandment along with the other nine in the decalogue. The Sabbath reform began at that time. In 1848 it began to be recognized as the fulfilment of Rev. 7:1-14.

The seal is in the forehead, the mind or seat of the affections. Rev. 7:3. The whole number who accept the sealing message is 144,000. Many children of God are dying daily who have never had their attention called to this truth, and are saved among the innumerable company. Rev. 7:9.

WHO WILL RECEIVE THE SEAL OF GOD?

Eze. 9:1 - 4. The sealing work is here brought to view. The seal is spoken of as a mark, which is the same as sign.

Eze. 9:4. Those who have a burden of soul for others, and are grieved on account of sin, will receive the mark.

Rev. 14:1. They receive the name of the Father.

Ex. 34: 5, 6. The name of God is his character. Those who are sealed will partake of his character.

Rev. 14:3-5. They are to stand without fault; are to have no guile. They will follow the Lamb wheresoever he goeth.

Rev. 14:9-12. They refuse the mark of the beast and his image.

Rev. 15:1, 2. This company stand on Mount Zion triumphant over every foe.

Eze. 9:11. When every one who will accept the message is sealed, the angel reports that the work is finished.

Eze. 9:5-7. The judgments of God follow the sealing work.

Eze. 9:8, 9. So many that had been counted with Israel were slain, that it looked at first to the prophet as if all the people of God would be destroyed.

Rom. 9:6. All who make a profession are not really Israel. All who will not humble their hearts before God will be left out of the final gathering.

Eze. 9:6. It is an individual work; old and young stand on their individual record.

Eze. 14:20. No one will be shielded and saved because of father's or mother's righteousness. Only an individual experience in the things of God will save any one.—Bible Training School.

#### THE IMAGE TO THE BEAST

Rev. 14:9. One may worship both the beast and the image. Rev. 13:14. The image is made to the beast described in verses 1-7. An image of any object is something that resembles it.

Rev. 13:15. The image enforces obedience or worship.

Rev. 13:1-7. The beast was civil power controlled by the religious power. The image will be something similar.

Rev. 13:11-17. The image first appears in connection with the two-horned beast, the United States. The United States was founded on the principles of religious liberty. When the image to the beast is formed in the United States the civil power will be controlled by the religious. Religious laws will be passed and enforced by the government. The beast was the papal church, controlling civil power. The image to the beast will be Protestant churches controlling the civil power.

Rev. 13: 14. From the United States an influence will go out that will encourage all the world to make an image to the beast. Protestant nations will copy after the United States, and with Catholic nations will unite to pass and carry into effect rigid religious laws, requiring the people to obey the law as changed by the church. First-day observance will be enforced.

Rev. 13:17. Everybody who does not obey these laws will be boycotted.

Rev. 13:16. None will be exempt on account of age or position.

Rev. 13: 16. Many will refrain from work on the first day, and receive the mark of obedience in their hand; while in the forehead, or mind, they know that it is not the Sabbath of the Lord. For fear of man they do not obey God. Others will reject light until they really believe in their minds that the first day of the week is the Sabbath of the Lord. 2 Thess. 2: 10, 11; Rev. 14:9. The warning against worshiping the image is given just as extensively as the warning against the beast.—Bible Training School.



#### PART IV

## THE LAST WARNING MESSAGE



#### THE FIRST ANGEL'S MESSAGE

Rev. 14:6. This is the first of a series of three angels, each bearing a message to the earth. Verses 8, 9. The first angel's message is the everlasting gospel, and is to go to every part of the earth.

Rev. 14:7. It is given with power. The central thought is the announcement that the hour of judgment is come. There is a special call to fear and worship God.

Acts 24:25. In Paul's day the judgment was yet to come. The first angel's message could not have been proclaimed then.

2 Tim. 4:1. The day of judgment is connected with the appearing of Christ.

1 Peter 4:17. The judgment begins with the righteous.

Rev. 22: 12. When Christ comes, he brings his reward.

Luke 21:36; 20:35. The righteous are accounted worthy before Christ comes in the clouds of heaven.

Eccl. 7:27. To account is to consider one by one.

I Thess. 4:16, 17. The judgment must be before Christ comes, for the righteous rise from their graves at his coming, and the wicked are left.

Dan. 8:14; 9:24-27; Ezra 7:9, 11-26. The prophet fore-told that the cleansing of the heavenly sanctuary, which is a type of the judgment, would begin in 1844.

Rev. 10: 1-10. The same message given in Rev. 14: 6, 7, is given in this chapter, with more particulars. It is based upon the

(124)

contents of a "little book." It also begins when prophetic time ends. The book of Daniel is a little book. It is the only book that gives the long prophetic period which ended in 1844.

The fulfilment of Rev. 14:6, 7, and Rev. 10:1-10 was given to the world in the proclamation that went to the world prior to 1844, announcing that Christ was coming to judge the world. They did not understand the sanctuary question, and supposed Christ was coming to the earth, instead of his entering the most holy place of the heavenly sanctuary to judge his people.—Bible Training School.

### THE SECOND ANGEL'S MESSAGE

Rev. 14:8. The first angel was closely followed by a second, announcing the fall of Babylon. The reason given for the fall was because she had become unlawfully connected with the nations.

Rev. 17:5, 18. Babylon is another name for the corrupt woman which is given in the Revelation to represent an apostate church.

Rev. 17:5. The term Babylon includes the mother and daughters.

Rev. 17: 5, 6. The mother represents the church which persecuted the people of God. The daughters represent the churches which have sprung from the mother church.

Rev. 14:8. When the announcement is made that Babylon is fallen, the daughters, or the churches, springing from the mother church, have lost their simplicity and integrity.

Isa. 21:9; Jer. 51:8. The expression, "Babylon is fallen," is quoted from the Old Testament.

Jer. 51:9. Ancient Babylon could have been healed.

Rev. 18:1-5. The message of Rev. 14:8 is repeated here with greater force.

Rev. 18:1. Great power attends the giving of this message.

Rev. 18:2. It is given when the daughter churches have become wholly corrupt.

Rev. 18:3. The unlawful connection with the nations seems to be the crowning sin.

2 Cor. 11:2; Eph. 5:23. Christ is the head of the church. When the churches appeal to the earthly governments to make religious laws, they are committing fornication, and are untrue to Christ, their true husband.

Rev. 17:3. The mother church is represented as sitting upon the civil power, holding the reins of government in her hand, when she is drunken with the blood of the martyrs.

Rev. 18:3. This union of the churches with the state is to be world-wide.

Rev. 18:4. When this is fulfilled, God calls to his people to come out from Babylon. The plagues of God will fall upon all who will not come.—*Bible Training School*.

#### THE THIRD ANGEL'S MESSAGE

Rev. 14:9. The third angel closely follows the first and second. This message is given with a "loud voice," and goes to everybody; it is for "any man." It is a warning against the worship of the beast and his image.

Rev. 13:1-7. The "beast" is the power that persecuted the saints for forty and two months. Forty-two months contain 1260 days. A day in prophetic time equals a year; in real time, 1260 days equal 1260 years.

Rev. 13:8. The only people who will not worship the beast are those whose names are in the "book of life."

I Sam. 15:22. Obedience is the highest type of worship. Those who worship the beast, obey the beast.

Dan. 7:25. The power that persecuted the people of God for 1260 years also thought to change the law of God.

The mother church and her daughters all claim that the fourth commandment in the law of God has been changed. The fourth commandment reads, "The seventh day is the Sabbath of the Lord thy God," but the churches say, The first day is the Sabbath of the Lord thy God; and are appealing to the earthly governments to enforce the observance of the first day of the week.

Rev. 14: 12. God has a people who will keep the commandments of God as he has given them. They will also have the faith of Jesus.

Rev. 14:10, 11. Those who worship the beast will suffer the seven last plagues.

Rev. 12: 17. Those who keep the commandments of God will suffer persecution from earthly powers.

Rev. 15:2. But they will finally come off more than conquerors and stand upon the sea of glass.—Bible Training School.

# SOME FUNDAMENTAL PRINCIPLES IN THE THIRD ANGEL'S MESSAGE

READ that from the time of the disappointment in 1844, until light began to come in concerning the truth, the people were in a state of great perplexity. . . And while they were in that state of great perplexity, just two months after passing through that time, there began to appear among Adventists the Spirit of prophecy, . . . strengthening their minds and hearts in the right way, and serving as a guide out of the great perplexity into which they had been thrown by their disappointment.

Then light came concerning the question of the sanctuary, but that which came concerning the sanctuary did not disturb

the teaching of the prophetic periods under the first message. There was never a readjustment of the application of those definite periods. That interpretation which was given them concerning those scriptures dealing with definite periods of time was correct, and it is still correct. So far as these prophetic periods are concerned, they now rest upon exactly the same foundation that they rested upon then. We make no readjustment to fix a new application of those periods. Let that be remembered.

But the light which came in concerning the sanctuary took up that question of the disappointment, cleared up every trouble, and brought in the added light which has given to us the third angel's message. That light, as you remember, was with reference to the nature of the event at the close of the two thousand and three hundred days. It says that at the end of two thousand and three hundred days shall the sanctuary be cleansed. This was fulfilled in 1844, but that fulfilment was not in the personal coming of Christ to this earth, but his coming to the Ancient of days, and the beginning of the time of the investigative judgment.

When the temple of God which is in heaven was opened, they saw in his temple the ark of his testimony; they saw in the ark the law of God, and their attention was directed to the fourth commandment. The Sabbath truth was to be a part of this movement, and that led to the teaching of the law of God, the keeping of God's commandments, and all the other truths that cluster around the question of the law of God and the Sabbath truth. These truths that were brought out constitute that which we speak of as the third angel's message.

Now I wish to call your attention to such questions as these: What are the foundation principles of this third angel's message? What are the distinguishing features which separate this movement from every other movement? And what are those principles of truth which, when they are discarded, really set aside this message, so that without them, and without them as the leading truths of this movement,—although we may still have much that is true,—we do not teach the third angel's message, the present truth?

In the prosecution of this work, various features have come up. We have divided and subdivided the work. In some ways we have almost become specialists in teaching the gospel, so that some have been noted as having a special interest in a certain line of work, and when that line of work needed to be presented, they were at once thought of as the ones who should do it; and others should take other lines, so that those who have been thinking especially in these lines have perhaps allowed other things to be less prominent in their thought, their study, and their teaching, until sometimes we have almost been led to query whether the Sabbath-school work was the principal thing in the message; or whether the religious liberty work was the chief thing in the message, or the message itself; or whether the health work was the chief thing in the message, or was the message itself. Now all these truths belong in the message, but there must be a fundamental platform. There must be certain principles and truths which must distinguish this movement from every other movement in the teaching of the gospel.

To illustrate: while distinct points of doctrine may be taught by other people, and some who have at one time, it may be, taken a part in the proclamation of the true message, may have given up certain features, and still have held to other features, and those other features still be true, yet they cannot teach the third angel's message, and they cannot do the work that God wants done to prepare a people for his coming. There is something lacking which is fundamental.

If you will think a moment, you will see clearly what I mean. There has been a teaching of the Sabbath truth all through these centuries, and there was in this country, before this denomination arose, a people who taught that the seventh day was the Sabbath. Now there have been those who have received the message, perhaps have taught it, but some experience would arise that would lead them to cast aside some of the truths of the message — some that have seemed to us to be fundamental. You have often heard them say, "I never will give up the Sabbath." It may be that

they will go on for years, and not give up the observance of the seventh day, yet such persons cannot give the third angel's message, even though they may teach the truth of the Sabbath.

The same is true in other ways, so that the third angel's message is not a borrowing of the truth of the Sabbath from the Seventh-day Baptists, and a borrowing of the truth of the unconcious state of the dead from some other Adventists, and a borrowing of the true method of baptism from Baptists, and then combining them.

These are not points of faith that, when merely brought together, constitute the third angel's message. No! no! These points of truth may all be taught as points of truth, and vet one may not be giving this third angel's message, may not be teaching a message that will prepare a people for the coming of the Lord. There is something somewhere that must in some way mark this message as a definite, separate movement, so that when these different truths coalesce in this message, even these truths take on a new appearance. There must be a difference between the Sabbath truth as taught by those who do not know and teach this message and that truth as taught in this message. There must be a difference between the teaching even of those truths apart from this message, and the teaching of those truths in the third angel's message.

I believe it would be profitable for us to think of that, and to ask ourselves in a very definite way for clear answers as to what really distinguishes this third angel's message from any other movement, not simply among those who do not believe in the near advent of our Lord, but even among those who do believe that truth. This movement must stand out clear and distinct, and there must be a platform upon which it rests; there must be some principles somewhere in connection with this movement which mark it as distinct from any other movement.

Let us read the definite scripture in which this message is phrased. This is a threefold message, and it is the threefold message as set forth in Rev. 14:6-12, A. R. V.:—

"I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

"And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

"And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

These familiar verses contain the phrasing, the statement, of what we are wont to call the threefold message, or the third angel's message. Now note that at the very beginning this first angel had an eternal gospel, or the everlasting gospel, to proclaim. That everlasting gospel — the gospel of salvation from sin through faith in Christ — has always been the same. There is only one gospel. There never can be a new gospel. That fundamental truth — salvation from sin through faith in Jesus Christ, or righteousness by faith — must always be the fundamental truth of the gospel.

Then what will make any difference in the proclamation of that gospel? The difference will be apparent just as soon as you mark this statement,—that the gospel of salvation from sin through faith in Christ has a very definite application to the person and work of Christ, and the gospel of salvation from sin

through faith in Christ is not a mere sentiment, a mere mental idea, but a very definite act of laying hold upon a very definite person in a very definite work. You will hear justification by faith presented on all sides, and as soon as you present that subject to any Protestant, he will say, "I believe that. That is a fundamental teaching in our church."

But what is the real meaning of that fundamental truth of the gospel, and to what will that truth lead? The doctrine of salvation from sin through faith in Christ, in order to have a solid foundation, must lay hold upon Christ in his person, and in his definite work as set forth in the Scriptures. Just as soon as we step on that platform, it means a definite study of the person and the work of Christ; and our faith, in order to be a genuine faith for salvation from sin, must lay hold upon Christ in a definite way, in a definite work; that is to say, while in a certain sense we may say that we believe in the Christ of old, we must in a very definite way believe in the Christ of to-day. And while one may believe in a very definite way in the work of Christ at a definite time in the past, he must also lay hold upon the definite work of Christ in the present; and to slip from that foundation, and to exercise a sort of general faith which claims to believe in . Christ for the forgiveness of sin, is not to have a genuine faith. That kind of belief is nothing. That so-called faith in Christ which refuses to receive the light of the Scriptures as to what that faith must be and must mean, cannot be a true faith in Christ.

If one says, I believe in Christ for salvation from sin, then, I say, let us see what the definition of sin is. "Sin is the transgression of the law." But as soon as I read that, he says, I do not have anything to do with the law now. That is not saving faith. He refuses the light of God concerning the experience of that faith. We must take the word of God, not simply a few verses or sentences. We must learn from the Scriptures what faith is; we must learn from the Scriptures what it means to believe on Christ for salvation from sin; we must be willing to follow to the end, if we are to have the experience of salvation from sin

through Christ. When it leads us to the law, we must not draw back from that righteousness by faith, because this is the only platform of righteousness by faith. When we find that it means the observance of the Sabbath, we must not draw back, or we shall lose our whole experience of righteousness by faith.—  $W.\ W.\ Prescott.$ 

#### THE IDEAL CHURCH

"Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Matt. 22: 21.

In the words of U. S. Grant, "Keep the church and state forever separate."

ESUS CHRIST has established an institution in the world which will continue until he comes to gather his faithful to himself; it is that company of the faithful, who, at his coming, will constitute the ideal church. They must stand in the most trying time the world has ever seen; but they will stand, and stand not only upon the promises of God, but upon the commands of God—the law of God—as well.

Speaking of that ideal church, our Lord, through the prophet John, says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

#### THE IDEAL STATE.

The ideal state can demand of man no religious duty or service; for the state is not a deity. It cannot demand that such duty or service be performed toward the God of heaven; for the God of heaven himself has placed before men every necessary requirement, made his service voluntary, not compulsory, and has delegated to no power or institution on earth the authority to enforce any of those requirements upon any soul. The right of

choice is a sacred right which even Divinity will not invade. The ideal state, therefore, cannot invade it.

#### CAN THE TWO JOIN?

Christ recognized the fact that the church and the state must stand each in its own sphere. "Render therefore unto Cæsar [government] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

The policeman is not the man to carry the gospel message. He has no commission to do so. The minister of the gospel has no business with the policeman's club or pistol or the warrior's God has given him no commission to carry on sword or rifle. that work. These stand for the state, not the church. The only weapon the Christian may carry is the sword of the Spirit. To teach, and to convict men of sin and convert them to Christ, through the operation of the Holy Spirit,—this is the business of the ideal church. To protect the person, property, and liberties of the individual.—this is the business of the ideal state. Unite them, and you have a combination that has not been authorized of God, and cannot but invade the rights of men in both domains. He who flees from civil punishments to the protection of a legalized creed, has made himself a hypocrite, and shut the door of heaven in his own face. And that is what every national religion — every union of church and state — has taught men to do. — Selected.

# BIBLE READINGS ON GREAT EVENTS IN THE WORLD'S HISTORY

AN'S estimate of what constitutes a great event is not always correct. The Creator of the earth, he who controls all things, is the best judge of great events. The Bible is not confined to the narration of events that are past: for the

future and the past are alike spread out before the gaze of the Infinite One.

THE GREATEST EVENT IN THE FIRST FOURTEEN HUNDRED YEARS OF EARTH'S HISTORY.

Over three millions of people were gathered together to witness this scene.

Ex. 19:10, 11. Three days were spent in preparing the people to witness it.

Ex. 19:12, 13. The mountain upon which the great display of power and glory was to be made, had to be especially guarded.

Ex. 19:16-20. The scene was ushered in by a majestic display of lightning, thunder, and massive clouds rolled together; to this was added the tones of the mighty trumpet of the Lord.

Deut. 4:9-12. From the midst of this glory the voice of God was heard.

Deut. 4: 13. God spake the ten commandments in the hearing of the people.

Deut. 5: 22. Nothing was spoken in the hearing of the people except the law of God.

Heb. 12: 18-26. That voice shook the whole earth.

Deut. 4 ? 32, 33. From creation until that time there had never been seen anything like it.

Ex. 31:18. God then wrote the ten commandments upon tables of stone.

Deut. 10:1-5. After Moses broke the tables (Deut. 9: 10-17), the Lord wrote them a second time.

Matt. 5: 17-19. Christ said the law could not be changed.

Rev. 22: 14. Those who obey it will enter heaven.—Bible Training School.

## DO HUMAN BEINGS PASS FROM EARTH TO HEAVEN WITHOUT DYING?

Heb. II: 5. Enoch was the first one translated.

Gen. 5:22-24. He lived a godly life for three hundred and sixty-five years.

2 Kings 2:9. Elijah the prophet had evidence that he would

be translated.

2 Kings 2:11. He was taken up in a chariot of fire.

2 Kings 2:16-18. Some were skeptical, and could hardly believe he was translated.

I Cor. 15:51, 52. There will be a company of people who will never die.

I Thess. 4: 15. Those who live until the Lord comes will not be gathered without the righteous dead.

I Thess. 4:16-18. The righteous dead are raised from their graves, and all go to heaven together. Every one is taken bodily into heaven.

Phil. 3:20, 21. The body is made glorious before the saints

are translated.

Hosea 13:14. The majority of the redeemed host are ransomed from the grave.

Rev. 14:1-4. One hundred and forty-four thousand are redeemed from among men. They are gathered out of the last generation.

Rev. 15:1-3. They are victorious over all earthly powers. Rev. 14:12. This company keep the commandments of

God.

Rev. 12:17. The saints of God are persecuted because they keep the commandments of God.

#### A GREAT EVENT STILL FUTURE.

Acts 3:20, 21. Every prophet has prophesied of the second coming of Christ.

Ps; 50:3-5. When he comes for his people he will not "keep silence."

Jer. 25:30. The Lord will come with a mighty shout.

Jer. 25:31-33. The noise will be heard all over the earth. Everybody will know when he comes.

Rev. 1:7. Every eye shall see him.

Rev. 16: 17 - 20. There will be a mighty earthquake.

Rev. 6: 14 - 17. Every mountain and island will be moved out of its place.

Isa. 2:17-21. The wicked will try to hide themselves from the glory of the Lord.

Jer. 25:33; 2 Thess. 2:8. But they will all be slain by the brightness of Christ's glory.

Matt. 24:30, 31. The angels of God gather the righteous from the reeling earth.

I Thess. 4: 16-18. They are caught up to meet the Lord in the air.

#### THE CROWNING EVENT IN EARTH'S HISTORY.

Rev. 20:4-6. One thousand years after the righteous dead are raised, the rest of the dead are called forth.

John 5: 28, 29. Christ calls them forth to "the resurrection of damnation."

Zech. 14:4. Christ will stand upon the Mount of Olives.

Zech, 14:5. All the saints will be with him.

Rev. 21:1, 2. The holy city will come from heaven.

Rev. 20:8, 9. Satan will then marshal the countless hosts of the resurrected wicked, and attempt to take the city.

Rev. 20:9. When they surround the city, fire will come from heaven and devour them.

2 Peter 3:7-13. This fire also melts the earth, and from the nuclten mass will come forth a new earth.

Mal. 4: 1-3. Ashes under the feet of the righteous is all that will remain of the wicked.

Rev. 21:3-5. All things are made new.

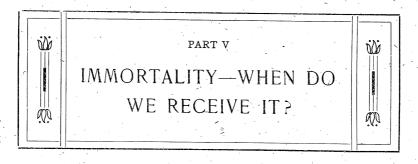
Rev. 22: 1-3. The curse is removed and the tree of life restored to the earth.

Matt. 5:5. The meek will inherit the earth.

Isa. 65:17-19. God will have joy in his people in the new earth.

Isa. 65: 20. "There shall be no more thence" any sinners, none upon whom the curse rests; for all marks of the curse, sin and sinners will be burned up before that time in the fires that purify the earth. There will be no "infant of days," for time will not be reckoned there; it will be eternity. From "thence," from the time the earth is made new, there will be no more sinners, or anything upon which the curse rests.

Isa. 65:21-25. The redeemed will have pleasant homes in the new earth. Nothing will destroy.—Bible Training School.



### 'I WOULD SEE JESUS''

"'Tis not the streets of burnished gold,
'Tis not the glories there untold,
Not these ambitions lead me on
To run the race I have begun—
I would see Jesus.

"Tis not to meet the saints in light,
"Tis not to walk in robes of white,
That I endure the cross and scorn;
Upon the resurrection morn
I would see Jesus.

"I trust in Him whom I would see
To work a righteous work in me;
And when my journey here is done,
The good fight fought, the vict'ry won,
I shall see Jesus."

### WHEN ARE THE RIGHTEOUS DEAD RAISED?

BUT every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." I Cor. 15:23.

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2.

(139)

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice." John 5:28.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." I Thess. 4:16.

"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:4.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2.

"This is the promise that he hath promised us, even eternal life." "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." I John 2:25, 28.

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:39.

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:40.

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John 6:44.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Cor. 15:54.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Reader, if you have been in error, believing that those who died went immediately to their reward, you will learn from these Scripture texts that the righteous dead are not given eternal life, or immortality, until Christ's second coming. Will you believe error or truth? James 5:19, 20.

MATTIE HAMILTON WELCH.

#### THE GOSPEL

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 14, 15.

ICTORY! Victory in the face of apparent defeat! Victory over the kingdom of this world and the god of this world! Victory over every opposing power and all opposing powers combined, just at the time when the wisdom of this world would prophesy certain defeat! Victory such as no world-power has gained during the long-continued struggle for supremacy and permanent possession of the earth. Victory through the power of righteousness revealed in humanity, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" that supreme gift of God to men which makes them "partakers of the divine nature" and "joint-heirs with Christ" to his throne of universal dominion!

Victory which finds its best expression in the words of that immortal song: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?... Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation... Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever." This is the gospel outlook when the eye of faith is at the telescope.

The gospel is not abstract, but concrete. It is not a verbal statement of truth which demands an intellectual assent merely, but a revelation of truth in life, an experience of divine power, which can only be known and appropriated by personal faith. The gospel of Christ "is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith." And this is based upon the fundamental truth that "the just shall live by faith." The righteousness of God revealed, not in a definition, but in a person, to be appropriated as the life of the believer, fellowship with "that eternal life, which was with the Father, and was manifested,"—this is the gospel of Christ.

The eternal life was manifested in the flesh for a very definite purpose. "He was manifested to take away our sins." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" "to bring in everlasting righteousness;" to "restore again the kingdom to Israel." Thus the "mystery of godliness," he who "was manifested in the flesh," was revealed, and the union of the divine life with sinful flesh was accomplished, not simply in order to provide an all-sufficient sacrifice for sin, but to bring into humanity that power of righteousness which in it could defeat the devil, deliver from fear of death by saving from the dominion of sin, restore the image of God in the soul, and so re-

store the kingdom to the Israel of God. This great truth is the source and the substance of all real gospel teaching, under whatsoever form it may be presented.— W. W. Prescott.

# THE RESURRECTION OF THE DEAD A NECESSITY

HAT does the Bible teach as regards the resurrection of the dead?

"This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. The resurrection is clearly a Bible doctrine, for this text shows that Paul found it taught in both the law and the prophets.

2. When will the resurrection take place?

"I will raise him up at the last day." John 6:44. It is at the "last day" that Jesus will raise the dead.

3. What power will awaken the dead?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The dead are in the graves, and the voice of the Son of God brings them forth. Thus is it made plain that, were it not for the power of God to raise from the dead, the grave must forever hold all its occupants.

4. What redemption is promised?

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14. The grave and death have power,

but our Father has promised to ransom all his own from their power, and not only so, but death and the grave shall both be destroyed.

5. When are the dead raised?

"For the trumpet shall sound, and the dead shall be raised incorruptible." I Cor. 15:52. They go into the grave mortal, they are raised immortal; they go into the grave corruptible, subject to decay; they are raised incorruptible, beyond the reach of decay.

6. What would be our condition were there no resurrection from the dead?

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15: 16-18. Thus the Bible plainly makes the resurrection the doorway to immortality.

7. Why is the resurrection not preached as much as it was in Bible times?

Plainly because the unscriptural doctrine that the dead go to heaven immediately upon dying has been made to take the place of the hope of the resurrection. God points us to the time when the grave must give up its dead as the time of victory, and not when the cruel monster is victorious over us by locking us in his relentless embrace.— Selected.

# PRISONERS OF HOPE

"The dead in Christ shall rise first." I Thess. 4:16.

ROM time to time, in various ways, this assurance was repeated to maintain and strengthen the faith of the dying sons of Adam; for faith cometh by hearing the word of God. See Luke 20:27-38; Heb. 11:8-19; Rom. 10:17. But

in order to strengthen our faith in the assurance of his word, God gives us illustrative, partial fulfilments thereof. So when death had "reigned from Adam to Moses" (Rom. 5:14), God deemed it time that a demonstration of his power and of the faithfulness of his promise should be given. To this end a crisis in the great controversy between Christ and Satan, life and death, was precipitated, when death's right to the body of Moses was disputed by the Prince of Life. Deut. 34:5-7; Jude 9; Mark 9:1-10.

That faith-inspiring victory of the Captain of our salvation over death and the grave, in bringing Moses, the man of God, from the enemy's land, demonstrates his ability to release all the captives.

The hosts of Satan bestirred themselves, and from infancy to manhood they dogged Christ's steps in the unceasing effort to capture and confine him in the prison-house of the grave! And at last, on the cruel cross of Calvary's brow, in an agony that convulsed nature and caused the sun to hide his face, the Lord of life expired, and the fate of the race depended alone on the power of his promise.

And so, while the disciples mourned and sentinels slept, the hosts of hell and heaven kept ceaseless vigil over the sealed sepulcher in which centered the destiny of the universe.

Consider the conditions! The Commander-in-chief of heaven's hosts, the Creator of the worlds, the Prince of Life, prostrate and silent in death!

The angels watched with bated breath the One who sat alone on the throne of the universe. And when the supreme moment arrived, Omnipotence spoke, and Gabriel, that mighty, glorious angel who has executed so many important missions to earth, sped forth on the weightiest errand ever entrusted by the Creator of heaven and earth, and rolled away the stone. Then, with a voice thrilling with authority, infinite and eternal, he cries, "Thou Son of God, come forth, thy Father calls thee." While the earth shakes and the rocks rend, the Prince of Life

comes forth, and to eternity's remotest outposts penetrate the triumphant, thrilling words, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

Take courage, ye dying souls; rest on, ye sleeping saints; for "now is Christ risen from the dead, and become the first-fruits of them that slept. . . . Christ the first-fruits; afterward they that are Christ's at his coming." I Cor. 15:20, 23.

It is because of God's plan for their release that those in the tomb are called "prisoners of hope."—Selected and Arranged.

# ETERNAL LIFE A GIFT

TERNAL life is the life of God, the life given by the "eternal Spirit," the life which operates only in harmony with God's immutable law. God's law is the law of man's life. Nay, more, it is the law of his own life, the expression of his own character, everlasting and immutable as his throne. Those who know righteousness are those who have God's law in their hearts. See Isa. 51:6, 7. Therefore the law "was ordained to life," to life without end. Death had no part or place in its object. "In the way of righteousness is life, and in the pathway thereof there is no death."

Man was created upright, and pronounced by his Creator "very good." He was in harmony with God's law, the expression of God's character, the law of God's endless life. That man might live the righteousness of God, he was given the power of the endless life of God, or eternal life. But he held this by faith. This was so of necessity. While man was "holy and without blame" before God, he had not yet perfected character. The life of God could, therefore, be held only by faith, by a perfect harmony with the law of God.

As soon as unbelief came in, man disobeyed: He departed from God's law in purpose, and God's life could not operate contrary to God's law.

The straight, when perverted, becomes crooked. Good perverted becomes evil. God's law perverted becomes sin. Life perverted becomes death. So when man transgressed the law of life, the perverted law in him became the law of sin and death. Therefore, says the apostle, "The commandment which was ordained unto life, I found to be unto death." Man, by sinning, set his will against God's will, and found naught but destruction and death in his course. By thus doing, he cuts himself off from the source of life. When, therefore, man sinned, he lost eternal life.

But, while possessed of eternal life when he came pure from the hands of his Maker, he was not immortal. Immortality means incorruptibility, genuineness, deathlessness, that which is not corruptible. Such is God in his very essence: "Who only hath immortality" (I Tim. 6:16), that is, inherently, in his very nature. Had man been immortal, he would never have known sin or death. Were he mortal, he had also sin, for mortality is a consequence of sin. Man was, therefore, neither mortal nor immortal. He possessed a pure and innocent nature, and was a candidate for immortality.

When his character is perfected, and the judgment of God, of which his law is the rule, shall so declare, then God will place upon man the stamp of the incorruptible character — immortality.— Selected.

# SHALL NOT PERISH

THE gospel of Jesus Christ is briefly but tersely stated in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There is a clear-cut dis-

tinction between everlasting life and perishing. Accepting the gospel of Christ is unending life; being without the gospel is to perish.

David gives us some contrasts that make very clear the idea of what perishing means: "Evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. Again, "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Verse 22. Another expression gives a still fuller idea of the end of the wicked and the reward of the righteous: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verses 10, 11. But David's definition of the word "perish" may be more to the point of the quotation at the head of this article: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Verse 20.

Consuming into smoke implies destruction by fire. So John, in one of his visions on Patmos, saw the manner of the execution of the wicked, and tells it as follows: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [margin, "the grave"] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 12-15.

The effect of this fire is eternal, or everlasting; hence we have the phrase "everlasting punishment." Matt. 25:46. Jude compares it to the destruction of Sodom: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving them-

selves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. Sodom was utterly consumed, and the fire, although "unquenchable," naturally went out of itself, when that upon which it fed was consumed "into smoke."

This is the doom which those escape who accept the gospel of Christ,—they "shall not perish." Christ says, "Blessed are the meek; for they shall inherit the earth;" to which we may add the promise by the mouth of David, "The Lord knoweth the days of the upright, and their inheritance shall be forever."—Signs of the Times.

# IS YOUR NAME WRITTEN THERE?

"I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them; and they were judged every man according to their works." Rev. 20: II-I3, R. V.

N all the acts of life, in the things we say and think, as well as in what we do, we are confessing or denying the Man who is to confess or deny us in the final judgment.

In spite of this fact, how thoughtlessly, how recklessly, we go on doing, saying, and thinking things we would give more than all we could ever possess here, if we could have them stricken from the records of that final court. Heaven is long patient, and we have come to consider this virtue a weakness, or so our acts indicate.

Christ himself, in whom lies our only hope of salvation, has made this plain statement of the matter: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 10:32, 33. This must be so in the nature of the case; for those who will not confess him are those who are out of harmony with his rule of righteousness. Consequently, whether they affirm their position or not, they are adherents of the cause of God's enemy. As such, they would bring into his realm the very same principles that turned an Eden into a wilderness, and made this earth a plague-spot in the universe. God cannot perpetuate sin; so he cannot perpetuate that which is out of harmony with his character; and so Christ cannot confess those who refuse to confess him. If we continue to do what we know to be out of harmony with the character and commands of God, we know of our own selves whether we have reason to expect confession or denial from him.

The revelator, speaking through John to the churches, refers to the same thing in these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. And again in these words: "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life." Rev. 21:27.

The prerequisite, then, to an entrance into the eternal city of God, is having our names engrossed upon the pages of the Lamb's book of life. Only such are confessed by our Saviour before the court of heaven; for such only does his blood atone.

We find that they who have stood for Christ and his work—who have therefore confessed their sins, and Christ as their Saviour—have had their names entered upon the record books of heaven as candidates for immortality. To this Paul refers in his letter to the Philippians, when speaking of his fellow workers, "whose names are in the book of life." Phil. 4:3.—Sel.

## THE SOUL

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48.

THE idea has prevailed with many that man is connected with the future life by means of an entity called the soul. It, is held that this soul retains consciousness even when the body is dead. Not this only, but it is also supposed to be responsible for the actions performed by the physical man; and that, for this reason, the soul is called, immediately after the body dies, to answer for the things the body did while living.

The original word "nephesh" in the Old Testament, from which the term "soul" is translated, occurs 745 times, and is translated "soul" about 473 times. Besides the word "soul," it is rendered "life" and "lives" 118 times. It is rendered "person" 29 times. It is also translated "body," "mind," "will," "appetite," "thing," "breath," "beast," "dead body," "creatures," "desire," etc. Altogether it is rendered in more than forty ways.

The word in the New Testament from which the term "soul" is translated, is "psuche." It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "heart" twice, "us" once, and "you" once.

Its first use in the Scriptures relates to the entire Adam, who became a living soul when the Creator breathed into him the breath of life. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The being who was formed from the dust of the ground is the same that became a living soul. That person or being was man. Whatever man may be said to be, may, as far as this particular text is concerned, be said of the soul; for that soul was man. "The first man Adam was made a living soul." I Cor. 15:45.

The following scriptures are some of the instances in which the word "soul" refers to the entire person or being: "Abram took Sarai, his wife, and Lot, his brother's son, . . . and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan." Gen. 12:5. "The sons of Joseph, which were born him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were three-score and ten." Gen. 46:27. "Who [God] will render . . . tribulation and anguish, upon every soul that doeth evil, of the Jew first, and also of the Gentile." Rom. 2:6-9.

THE SOUL OF THE SINNER IS THREATENED WITH DEATH.

"The soul that sinneth, it shall die." Eze. 18:4.

A remarkable use of the word "soul" is found in the thirty-first chapter of Numbers. The children of Israel had defeated the Midianites in battle; and in so doing captured a great number of people, and gathered in many cattle, sheep, etc. In making disposition of the spoils, the advice given to Israel was to take "one soul" of every five hundred, both of the persons and of the animals. The word is here applied indiscriminately to human beings and to the lower animals captured in war.

#### SOULS KILLED WITH THE SWORD.

"They smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe." Joshua II:II. "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Num. 15:30.

#### THEY DO MANY THINGS.

Souls may see, hear, eat, drink, talk, touch unclean things, confess sins, bring offerings to the Lord, take things by violence, deceive their neighbors, and make amends for harm done, etc. See the 5th, 6th, and 7th chapters of Leviticus.

## ALL THE CREATURES IN THE SEA CALLED SOULS.

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3.

## EVERY LIVING THING HAS A SOUL.

In speaking of birds, beasts, and fishes, together with mankind, the following words are used: "Who knoweth not in all these that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all mankind." Job 12:9, 10.

#### SOULS DIE.

In Num. 6:6 the Authorized Version translates that which might be rendered "dead soul," as "dead body." The same is also true of Num. 9:6. Cruden translates these texts by using the term "soul" instead of "body." "He shall come at no dead soul." "And there were certain men, who were defiled by the dead soul of a man." "He that toucheth the dead soul of any man shall be unclean seven days." "Whosoever toucheth the dead soul of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel." Num. 19:11, 13.

Christ says, "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. The testimony from the book of James shows that the conversion of a sinner is equivalent to saving a soul from death. So must the words of Christ as quoted above, show that the soul that is not converted will be punished with death. That is, to destroy a soul in hell is equivalent to visiting the penalty of death upon that soul. This agrees with the apostle's testimony in the case, which says, "The wages of sin is death."

#### SOULS AFFECTED BY FOOD.

"The mixed multitude that was among them fell a-lusting; and the children of Israel wept again, and said, Who shall

give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all; besides this manna, before our eyes." Num. II:4-6. "Because thy soul longeth to eat flesh; thou mayest eat flesh." Deut. I2:20. In the first scripture noticed, the word "soul" refers to the persons of the people. In the others, it describes their appetite. Their appetite lusted after flesh, and the Lord "gave them their request, but sent leanness into their soul." Ps. Io6:15. While their appetites got flesh, their spirits were made lean. This is the usual result when the flesh rules.

#### THE EMOTIONS.

"My soul shall be joyful in the Lord; it shall rejoice in his salvation." Ps. 35:9. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Luke 10:27: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Isa. 26:9. "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:1, 2.

#### THE MIND.

"Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee." Ps. 57:1. "In the multitude of my thoughts within me thy comforts delight my soul." Ps. 94:19. "Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul." Ps. 86:4. "When wisdom shall enter into thy heart, and knowledge shall be pleasant unto thy soul, discretion shall watch over thee." Prov. 2:10, 11, A. R. V.

Jesus declared that "no one hath ascended into heaven, but he that descended out of heaven, even the Son of man." That statement of our Lord's forever precludes the idea of communication with so-called departed spirits respecting conditions in the heavenly world. All such pretensions are manifestly

fraudulent. We can get no information in regard to the heavenly land, excepting that which comes through the Spirit and word of him who came down from heaven.— Selected.

# IS SINFUL MAN IMMORTAL?

HAT is the wages of sin?
God gives the answer: "The wages of sin is death; but
the gift of God is eternal life through Jesus Christ our Lord."
Rom. 6:23. Then sinful man has only death for his portion.

2. Who only can have eternal life?

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Hearing Christ's word, and believing on the divine Father, causes the sinful man to pass from death to life.

3. Where is immortality, or eternal life, to be found?

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5: II, I2. Eternal life is a free gift to all who will receive it, but the sinful man who refuses this gift shall not see life.

4. Then, since man does not possess life beyond this mortal existence, can he be in possession of an immortal soul?

"Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." I Tim. 6:15, 16. This text plainly says that the King of kings and Lord of lords,—even the Saviour himself,—is the-only one who "hath immortality." Other texts considered in this study show that he be-

stows this immortality upon those alone who will accept it as a gift in exchange for their worthless sins.

5. What is the effect upon the sinful man to teach him that he has an immortal soul that lives beyond the grave, whether

he repents or not?

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Then it is not only a falsehood to tell the wicked that they have any hope of life while rejecting Christ, but it hardens them against turning from their wicked way.

6. It is true that the wicked man has a soul, but will it

not die unless saved from the sinful condition?

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Then the conversion of the sinner saves his "soul" from death. Thus do the Scriptures make it perfectly plain that in Christ and his pardon is the only way of life. O that every sinful man may sense the enormity of the doom that hangs over him, and turn to the only Source of pardon.— A. O. Tait.

## SATAN'S DECEPTION

"The serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

IN a new book that treats of the Greek philosophers, we find this peculiar statement:—

"In the words of Socrates, five hundred years before the New Testament was written, will be found a clearer statement of the doctrine of the immortal soul and its future states of probation, reward, and punishment, than can be found in any part of the Bible."

This is quite true, with one exception. The most direct and concise statement of the doctrine that we have yet seen is in the words of the serpent, when deceiving Eve. Here is not only a clear-cut statement of the doctrine, but it is an unmistakable indicator as to who originated and first promulgated it. It shows, too, that the original purpose of the dogma was to deceive the human race; and, alas! Satan and his agents have been making effective use of it to that end ever since.

This iteration by the serpent of the soul's immortality is the only instance in the Bible of such enunciation, while there are many that directly controvert the dogma; for instance: Gen. 3:19, 22-24; Job 4:17; Ps. 37:9-11, 20; Eccl. 9:5, 6; Eze. 18:4, 20; Mal. 4:1-3; John 3:16; Rom. 6:23; I Cor. 15:12-18, 32; I Tim. 6:13-16; I Thess. 4:13.

To say that Socrates stated the doctrine of the soul's immortality clearer than can be found in any part of the Bible, is simply to say that he can outdo Satan in the statement of his favorite and most destructive deception, the only statement of it in the Bible being that quotation from the serpent's words.

Immortality comes to men only through faith in Jesus Christ, by a resurrection from the dead — and that by the "first resurrection." Compare I Thess. 4:13-18 with Revelation 20. Eternal life, which is the gift of God through Christ, comes to "them who by patient continuance in well-doing seek for glory and honor and immortality." Rom. 2:7. If men have immortality as an inherent possession, why the necessity of seeking for it through any one else? — Signs of the Times.

## THE PROMISE TO ABRAHAM

"As in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. II: 13.

PROOF of the resurrection of the dead is that God counts Abraham as among the living. Christ does not give this as proof of the immortality of the soul, but as positive proof of a resurrection. In answering the Sadducees, who did not believe in the resurrection, Jesus said: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Iacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20:37, 38. Abraham has the promise of being heir of the world (Rom. 4:13), but he died without receiving the promise, as shown in the eleventh chapter of Hebrews; and he will not receive it until his heirs (the children of faith) receive it with him. He cannot be made perfect without "us" (verses 39, 40), and that will not be until the coming of the Lord and the resurrection of the righteous dead. See I Thess. 4:13-18. Abraham died, and "the dead know not anything;" but the lives of the righteous are "hid with Christ in God," and when he "who is our life, shall appear, then shall ve also appear with him in glory." "This mortal must put on immortality," says Paul (I Cor. 15:53); then he adds, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So, in order that God may fulfil his promise to Abraham, he must raise him from the dead. And it is because God has the resurrection in purpose, that he reckons Abraham as liv-So Jesus gives the fact of God's having made a promise to a man who died without receiving the promise, as proof, not of inherent immortality, but of a resurrection of the dead.— Signs of the Times.

#### IMMORTAL AND IMMORTALITY

READER, did you know that the word "immortal" is found but once in the entire Bible? It is true, nevertheless: there applied to God, "Now unto the King eternal, immortal, invisible, the only wise God." I Tim. I:17. "Immortality" is found five times, as follows: Rom. 2:7; I Cor. 15:53, 54; I Tim. 6:16; 2 Tim. I:10. In every instance it is presented as an attribute of God, or a condition to be attained through faith: it is never referred to as an attribute which man now It is what man is enjoined to seek after; it is to be put on at the coming of Christ; it is brought to light by Christ through the gospel, and only God is said to possess it. words or kindred terms are never applied to mortal, fallen man except once, and that by Satan, in Gen. 3:4. Man is a sinner, subject to death, both soul and body. His only hope is in Christ Will you not accept Christ and life? Tesus.

#### SOUL AND SPIRIT.

The original terms from which these words come occur in the Hebrew and Greek an aggregate of about one thousand seven hundred times, and yet not once is soul or spirit said to be immortal, deathless, never-dying. All these expressions and the ideas they convey are anti-Biblical and anti-Christian. Life is found only in Christ. The soul without his life perishes forever. He is "the way, the truth, and the life." Let not Satan deceive you through a false and pagan philosophy which aims to exalt sinful man, and takes from Christ the honor that belongs to him.

There is more than mere theological importance to be attached to the doctrine of man's nature. Upon the claim of man's immortality or "immortal soul," of consciousness in death, Satan has reared the great superstructures of idolatry, saint

worship, Mariolatry, eternal torment, universalism, Christian science, modern spiritism, and other soul-destroying doctrines. Given a knowledge of the Bible truth, that man is mortal, that his only hope of a future life is through Jesus and the resurrection, and all these baleful errors are destroyed of themselves. — Selected.

# SATAN AND THE WICKED PERISH TOGETHER

"Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch... And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of hosts." Mal 4: I-3, R. V.

T is the purpose of God to rid his universe of sin. The time will come when sin, sinners, and the originator of sin, Satan, will be no more. The prophet Malachi reveals to us the coming of a time when there will be nothing left of the wicked but ashes. Mal. 4:3.

There is no intimation in our text that hell is an institution, presided over by Satan, in which he is given carte blanche to torment those committed to that region to the utmost limit of his fiendish ingenuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But the teaching is as plain as words can make anything plain that every being that is practicing wickedness when that day comes, or who died unrepentant and unforgiven, is literally burned up, consumed, and exists no more. Now it is evident that this includes Satan and all his hosts, as well as those whom he has deceived. The Lord tells us through the psalmist, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. How could it be said

that "the wicked shall not be," if he is actually in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked; but he and they both receive their punishment at the same time and are destroyed together. Bible plainly declares this, in speaking of the work of Satan after his release from his imprisonment of a thousand years immediately following the second coming of Christ. He gathers his deceived ones together, and then it is said of them: "They went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down-out of heaven, and devoured them." Rev. 20:9, R. V. If that did not end their existence, why should Inspiration use a word that indicates to us a complete cessation of existence? It might be questioned as to whether the original word-really meant what we understand by devoured. The original word from which "devoured" is translated, is katefagen, and means, "ate up." The Emphatic Diaglott renders it "consumed." It is therefore certain that nothing remains of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon him and upon them together. Read To ascertain who it is that is thus addressed, read verses 13 to 19. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin? — Selected.

## THE TWO DEATHS

"The living know that they shall die." Eccl. 9:5.

T is sometimes important that people be told things that they already know—"lest we forget." It is simply this: "The living know that they shall die." And then what?—

"After this the judgment." Why do men die? — Because of sin, which is disobedience of God's commandments. See Gen. 2:17; I John 3:4. Going to judgment means meeting the law of God face to face, with its penalty of death, from which the sinner has no means of release in himself. This is a fact that it is well to know in connection with the other truth,— that "it is appointed unto men once to die."

There is another thing that men ought to know, which many of them do not know, and that is, that the great mass of mankind will die twice. Dying once they cannot help, for that death has been entailed upon them by the sin of the father of the race. "By one man sin entered into the world, and death by sin." But through the sacrifice of Christ that death will be overcome. "As in Adam all die, even so in Christ shall all be made alive." This is general; "all that are in the graves. . . shall come forth." But here a peculiar difference is noted: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

From the resurrection of life there can be no more death; so that the resurrection of damnation must be the opposite of the resurrection of life. So the gospel statement is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gives us the key to the reason why there are two deaths. It is a matter of faith in Jesus Christ, and that faith must be exercised during the first, or probationary, life; for "after this the judgment." Then there will be no more opportunity for mercy. The execution of the judgment ends all. The decree is that "the wages of sin is death;" and the sinner, having neglected to seek mercy while mercy was available, having rejected pardon when it was freely offered, has no alternative but the full penalty of the law.

Not all are resurrected at once. The resurrection of the righteous will take place at the coming of Christ, as described in the fourth chapter of I Thessalonians; and that the unright-

eous will be raised a thousand years later is positively stated in Revelation 20. Here it is also stated that, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Verse 6. And what the second death means to those who have not, in this life, prepared to have a part in the first resurrection, is shown further on in the same chapter.—Selected.

### DID CHRIST DIE?

THIS is a question of vital importance, especially at this time, when Theosophy, Christian Scienće, and Spiritualism are rampant in the world. It is claimed by some that man is part of God, and that God cannot die; while many scoff when told that Christ died, thus making of none effect his coming to this world, his sufferings, and cruel death. This would be gratifying to Satan, who deceived Eve, and through that lie made her believe that she would not surely die. Gen. 3:4. to-day, Satan, through his agents, is deceiving the people who believe him instead of God. It is to be observed that many who deny that Adam and Eve lost their immortality, deny also that they ever existed, while those who believe that Christ only died a bodily death, do not seem to realize the awfulness of Adam's transgression. Read God's words to Adam: "In the day that thou eatest thereof thou shalt surely die." But Satan said to Eve: "Ye shall not surely die." Satan lied to Eve, and deceived her. Oh! what a cruel deception! Only our loving heavenly Father could have made a way of escape for a lost world.

Surely those who speak lightly of Christ's death have never felt their lost condition, and cried out, "God be merciful to me, a sinner!" True repentance alone calls earnestly for forgiveness. There was only one way for the sins of the sinner to be atoned for, and that was by the shedding of blood, and Jesus was offered and gave his life as a ransom. Let us read from the word of God what is written therein, and not take any man's theory.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I Thess. 4:14.

Hear Christ's own words (through John): I am the first begotten of the dead. See Rev. 1:5. "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

"Much more, then, being now justified by his blood, we shall be saved from wrath through him."

"If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ; by whom we have now received the atonement. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:8-12.

"Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb, without blemish and without spot." I Peter I: 18, 19.

The Lamb that was slain from the foundation of the world. Rev. 13:8.

"Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel." 2 Tim. 2:8.

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Heb. 13:20.

"For us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification." Rom. 4: 24, 25.

"Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Eph. 1:20.

These are Christ's words: "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10: 17, 18.

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." I Cor. 15:3, 4.

"He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Isa. 53:8, 9.

"If there be no resurrection of the dead, then is Christ not risen." "Then they also which are fallen asleep in Christ are perished;" "but now is Christ risen from the dead, and become the first-fruits of them that slept." I Cor. 15: 13, 18, 20.

"As in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22.

"He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. . . . And having made peace through

the blood of his cross by him to reconcile all things unto himself. . . . And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblamable, and unreprovable in his sight." Col. 1:18-22.

"To this end Christ both died and rose and revived that he might be Lord both of the dead and the living." Rom. 14:9.

"For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

"And though they found no cause of death in him, yet desired they Pilate that he should be slain. . . . But God raised him from the dead." Acts 13:28, 30.

"Opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ." Acts 17:3.

"And said unto them, Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:46.

Jesus Christ realized that he must die. In Isaiah, fifty-third chapter, it was written: "The Lord hath laid on him the iniquity of us all; . . he is brought as a lamb to the slaughter, . . . and with his stripes we are healed." "He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa. 53, clauses from verses 5, 6, 7, and 12.

Jesus himself said: "And I, if I be lifted up, . . . will draw all men unto me. This he said, signifying what death he should die." John 12:32, 33.

The following verse, which has caused much comment from those who, from a metaphysical standpoint, have overlooked God's penalty against sin, whether in the life of nature or man, is explained by Christ's own words, when he foretold his own death, and said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:23, 24.

Paul also realized that he must die, but he had no fear. Phil. 1:20, 21.

He says: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always, so now also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain." The blessed promise made by Jesus in Rev. 14:13, "Blessed are the dead which die in the Lord," is the same truth expounded by Paul in I Thess. 4:14, 16: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first."

Paul was persuaded "that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12), for he said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

In Paul's defense before Agrippa, he said he witnessed "none other things than those which the prophets and Moses did say should come." "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." Acts 26:23. See Rom. 6:9, and I Cor. 15:23.

Paul also had faith in Christ's power to raise him from the dead. He says: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already

attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3: 10 - 12.

In I Cor. 15:35-38 Paul says: "But some man will say, How are the dead raised up? and with what body do they come?" Paul answereth: "Thou fool! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

In the fifty-third and fifty-fourth verses, same chapter, Paul writes: "For this corruptible must put on incorruption, and this mortal must put on immortality, . . . then shall be brought to pass the saying that is written: Death is swallowed up in victory." Paul looked forward to this at our Lord's second coming, and was willing to wait for the fulfilment of this promise until the appointed time. In the fifty-second verse, same chapter, he tells us that the dead will be raised when the trumpet of God shall sound.

The first song that the saints will sing after their resurrection will be, "O death, where is thy sting? O grave, where is thy victory?" These will be the first words in the "Pean of Praise" that will last throughout eternity, the prelude to the greatest peace jubilee that the world has ever known. In Isaiah we read: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." Isa. 25:8, 9.

Isa. 53:11 tells us that when He shall see the travail of his soul and be satisfied, is when death has been overcome, and his chosen and faithful people have been given immortality. The reward promised as the gift of God to all who believed in a crucified and risen Saviour is immortality.

In I Cor. 15:26, Paul writes: "The last enemy that shall be destroyed is death." Immortality is given at the second coming of our Lord Jesus Christ, "which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."

"For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:15-17.

Dear reader, can you, will you deny the Scriptures? If you deny the death of Christ you make void your own inheritance in the new testament promised through the death of the testator, even Jesus your Saviour.

MATTIE HAMILTON WELCH.



#### PART VI

# THE HEAVENLY SANCTUARY



# THE SANCTUARY

"He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. 102: 19. "The Lord is in his holy temple, the Lord's throne is in heaven." Ps. 11: 4. "I beheld till the throne's were cast down, and the Ancient of days did sit: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. 7: 9, 10, R. V. "And the temple of God was opened in heaven." Rev. 11: 19.

"And look that thou make them after their pattern, which thou wast caused to see in the mount." Ex. 25:40 (margin). "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:3-5. See also Heb. 9:8, 9, II, 23, 24. "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Matt. 26:2. "Behold, your house is left unto you desolate." Matt. 23:38.

INCE a misunderstanding of the sanctuary question led to the disappointment in 1844, it seems proper to consider this all-important subject.

Three sanctuaries, or temples, are brought to view in the Bible. The first is the heavenly sanctuary, where God reigns upon his throne, surrounded by ten thousand times ten thousands of angels. This temple was opened to the wondering gaze of the lonely seer on the Isle of Patmos, and also to

Moses on Mount Sinai. The second, or earthly, sanctuary was a miniature model of the heavenly one, in which the priests served unto the example and shadow of the service in the heavenly temple. For more than fourteen hundred years, God designed that the service should be in the shadowy sanctuary. The time came when those following the shadow reached the substance.

Two days before the crucifixion, Christ slowly and regretfully left the temple for the last time. The priests and rulers were struck with terror as they heard his mournful words: "Behold, your house is left unto you desolate." The beautiful structure remained until A. D. 70, but it had ceased to be the temple of God. The Father showed by an unmistakable sign that the glory had departed. When the words, "It is finished," were pronounced by the Sufferer upon the cross, the curtain was rent in twain.— Story of Daniel.

The earthly sanctuary and its services were only typical and shadowy. With the death of Christ and the close of his earthly ministry came the ministration in the tabernacle which the Lord pitched and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses II, 12.

The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary (Heb. 8:5; 9:8-12; 10:1), and we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament. Thus, when John looked into the temple of God in heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Revelation 4. In this place also he saw the Son of God. Revelation 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment, as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God, or the work of the gospel for fallen man, is finished. Rev. 10:7; Eph. 3:4-6.

It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly thinse," so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second veil, by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood; and when it was accomplished, the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. . . The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed, for Paul affirms it. Heb. 9:23. The time marked for its cleans-

ing is that fixed by John for the opening of the temple in heaven and for the finishing of the mystery of God. Rev. II: 19; 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scapegoat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan; for the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word "Azazel" was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan, at the conclusion of Christ's work as priest, shall be cast into the bottomless pit. Revelation 20.

The treading underfoot of the sanctuary is not performed by literal trampling it in the dust. It is trodden underfoot in the same manner that men are represented as treading underfoot the Son of God, who ministers in that sanctuary. Heb. 10:29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that

of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:38), and was, with all the typical system, here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed, was that which at this very point took the place of the earthly sanctuary. It was the temple of God in heaven which Gabriel then brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary of the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the investigative judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the execution of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place; or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Dan. 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11.

It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a King, sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1); but this tribunal of the Father is the very place where Christ is crowned King. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. I Cor. 15:23, 51-55; I Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Revelation 20. But those who are thus made immortal were previously accounted worthy of that great salvation. Luke 20:35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. I Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation, as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life (Rev. 3:5), and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the judgment; for God has decreed to bring every work into judgment, whether good or evil. Eccl. 12:14.

He certainly cannot bring any record into judgment after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has counted each person worthy of this, which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome.

The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still on probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the judgment. When the cases of the living are reached, probation closes forever, and the decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22:11.

The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a High Priest. He therefore ceases from the office forever, and becomes a King for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him into the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.—Extracts from a leastet entitled. "The Sanctuary and the Judgment."

#### REVERENCE MY SANCTUARY

The Lord laid out before the people whom he had led out and set apart for himself, their life-work, in these words: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 26:2. Here the Lord associates his own name with the sanctuary for which he calls for reverence. We have reason to reverence the sanctuary, as the grand center where the means for the rescue of a lost world reposes in glory beneath the eye of God. Here God and Christ, with the unnumbered myriads of angels, his heavenly assistants, display their glory. Here God the Judge and Father of all, holds his throne.—Sel.

## THE SANCTUARY IN HEAVEN

WILL call your attention to the eighth and ninth chapters of Daniel. The application of the prophecy contained in these two chapters at one time stirred the world. They were the basis

of the preaching of Joseph Wolff in Asia and Europe and in the islands of the sea, of Edward Irving in England, of William Miller in America, and of others who led out in different parts of the world. Unknown to one another, these men preached the central truth that made a separate and distinct people. The truths which they presented from the prophecies of the eighth and ninth chapters of Daniel, have been lost sight of to a certain extent. I have been told by some that they had been taught that we no longer need these prophecies; we need simply faith in Christ.

Now, my friends, let us see if we do not need these prophecies. When Moses brought Israel out from the land of Egypt, his last work was to recount the dealings of God with his people. About six years before Jerusalem was destroyed, Paul wrote to the Hebrews not to cast away their confidence, but to remember the days when they were illuminated,— to learn the history of the past, and to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."

And so it has been again and again. When God has raised up a people, and they have lost the spirit of the message that made them a distinct people, he has called upon them to review the past.

In that eighth chapter of Daniel we have a wonderful prophecy. If I should simply go over the theory of it, you would say, We all understand it. And doubtless you do. You know what Daniel saw in the eighth chapter—a ram having two horns, and the higher came up last; a rough goat, with a notable horn between his eyes, and the goat came close to the ram, and stamped him under his feet. Then Daniel saw that horn broken, and four stand up for it, and out of one of them came forth a little horn, which waxed exceeding great, and put Christ and the saints to death. The angel's explanation is so plain that any child ten years old can understand it. The angel Gabriel said the ram represented the kings of Media and Persia, the

rough goat the king of Grecia, and the great horn the first king. And then he spoke of the little horn that grew out of one of the four that came up when that notable horn was broken. This little horn represented the power that would put the saints to death, and it waxed exceeding great.

I wish to consider the thirteenth and fourteenth verses of the eighth chapter: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

"Well," says one, "that pertains to the past." I think it does, and also to the present.

Let us notice carefully two or three texts of scripture. In the seventeenth verse of the eighth chapter I read, "Understand, O son of man: for at the time of the end shall be the vision." When will this vision be understood?—In the time of the end. Shall we pass the time of the end before the Lord comes?—No. Then will there be something in this vision that is present truth until the second coming of Christ?—I think so. The Danish Bible says it belongs to the time of the end.

We will now read the twenty-sixth verse: "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." That is, there will be many days before the vision will be understood; or in other words, when Daniel lived, there were many days before the time of the end. . . . In the ninth and tenth verses of the twelfth chapter we read, "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." . . . How many wicked persons will understand the eighth chapter of Daniel in the time of the end?— None. How many of the wise will understand it? All. . . . How many of you are trying to

understand what is unfolded in the eighth chapter of Daniel that you have not previously understood? Does our salvation depend on our understanding something that the wicked do not understand? Will it ever become a past truth, and not a present truth? The wise — the really wise before God — will get something out of that book that no wicked person will ever get; and when they get it, they will get salvation. Then should we not study the book of Daniel?

There is something in the eighth chapter of Daniel that is practical that will give one an experience in the things of God and we cannot be safe without it. . . .

What experience can I get out of that chapter, and where does it lie? It is not simply in the fact that the ram represented Media and Persia, the rough goat Grecia, the great horn the first king, that when it was broken four stood up for it, and a power to arise that would put the saints to death and continue down to the end. I will tell you what there is in that chapter that is not explained by the angel, and that is the sanctuary question; not only the sanctuary question, but the time of cleansing the sanctuary.

I remember the time when the book of Daniel was opened, and those two verses were quoted. It sent a thrill through the congregation. All felt that there was life in it, and that there was salvation in it, and it opened up a vein of thought that brought to their souls peace, life, and light. . . .

I do not know that I need say much in reference to the time. The ninth chapter is an explanation of the time. . . I do not know how to present this subject any clearer than it is set before us in those two chapters taken together. . . . The angel Gabriel said to Daniel, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

The first thing he would naturally think of would be the point he did not understand. Now, says the angel, think of the

vision. Why?—For "I am now come forth to give thee skill and understanding."

The first words of explanation were, "Seventy weeks are determined." or cut off, "upon thy people." Cut off from what? There is only one period in all the book of Daniel from which they could be cut off. Seventy prophetic weeks would be four hundred and ninety days, and a day standing for a year, and seven days for a week, seventy weeks would be four hundred and ninety years. Four hundred and ninety years are cut off. scholars agree that the Hebrew word signifies "cut off." there must be a longer period from which it is taken. angel said to him, I have come to give thee skill and understanding. The first words are, "Seventy weeks are cut off upon thy people"-cut off from the twenty-three hundred days. How do you know it is twenty-three hundred days?—Because it could not be cut off from nothing, and that is the only period given in the Bible from which it could be taken. To my mind it would be folly to raise a question whether those chapters are connected or not.

Seventy weeks are cut off for thy people. During this time they were to have special advantages, and the gospel would be given to them. At the end of seventy weeks, it would go to all the world. Sixty-nine weeks reached to Messiah the Prince; that is, sixty-nine of the seventy. There is one week at the end of sixty-nine to make up the seventy, and in the midst of this week — the seventieth week — he will cause the sacrifice and oblations to cease. Now what caused their sacrifices and oblations to cease?—The death of Christ.

Notice, we have three periods given: (1) The seventy weeks, at the end of which the gospel was to go to the world; (2) sixty-nine weeks, which reached to Messiah the Prince; (3) the seventieth week, in the midst of which the Saviour was to be crucified.

The starting-point of the twenty-three hundred days is given in the twenty-fifth verse of the ninth chapter: "Know there-

fore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times." If I can find when the gospel went everywhere to the Gentile world, then I can find every date, for they all have the same starting-point; and the seventy weeks are to reach to the time when the gospel was to go to the world, and be no longer confined to the Jewish nation. If I find that date, then I can subtract that year of our Lord from the 490 years; that will give me the starting-point. If I can find when Christ became Messiah the Prince,—so recognized in the New Testament,—I can go back and find the same starting-point. If I can find when he was crucified, going back in the same way I can find the starting-point. Or if I can find the date of the commandment to restore Jerusalem, that will establish all the other A harmony here seals up the vision and establishes the twenty-three hundred days.

I will read two or three texts which I know must be familiar to many of you. "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8: i-4. You will notice your marginal date is A. D. 34. If I subtract A. D.  $33\frac{1}{2}$  from the seventy weeks, or four hundred and ninety years, I will have  $456\frac{1}{2}$  B. C. It is very simple.

In the first chapter of John we find that the word "Messiah" means "the anointed one." "Messiah" is the Hebrew and "Christ" is the Greek form for the English word "anointed." In the tenth chapter of Acts and the thirty-eighth verse we read that Jesus was anointed with the Holy Ghost and with power, and went about doing good. Then when did he receive the Holy Ghost?—At his baptism. Now turn to the third chapter of Luke or Matthew, to the record of his baptism, and you will find in the margin the date A. D. 27. Take 26½ from 483 years—or sixty-nine weeks—and you have just the same date,  $456\frac{1}{2}$ .

When did the commandment go forth? You will find a record of it in the seventh chapter of Ezra, and the date in the margin is 457, or in other words, 456½. Ezra 7:9 shows that half of the year had passed when the decree went into effect. That date is established by more than twenty eclipses, and seven historical facts given in Luke 3:1-3 show when John began to preach, which was six months before the Saviour entered upon his ministry. To question the position taken in 1844 is to deny the plain facts given in the Scripture; for when you subtract 490 from 2300, you have only 1810 left, and adding 1810 to A. D. 34, you have 1844.—A sermon preached by Elder S. N. Haskell at College View, Neb., Sept. 17, 1904.

### THE MESSAGE

THE cause of which we speak, and of which we are a part, is the great religious movement set on foot and carried forward by the proclamation of the threefold message recorded in the fourteenth chapter of Revelation. "The advent cause," wrote James White in 1852, "owes its very existence to the first and second angels' messages of Revelation 14."

This cause is not of human origin. It was not conceived by any human mind. It was not begun by the will or choice of man. It has not been carried forward by the mere plans and power of men. This movement is the fulfilment of prophecy. It is here by divine arrangement. The time is fulfilled; the kingdom of God is at hand; the threefold message of Revelation 14 must be proclaimed to the world. This movement is that proclamation. It came at the appointed time, just as a planet sweeps into view at the right time. It has moved forward with an irresistible force like that which moves the worlds. . . .

The climax of this special work of the first angel's message was reached in 1844, when the twenty-three hundred years

closed, and the judgment opened. In America alone fifty thousand people had embraced the message, and three hundred ministers and lecturers had publicly proclaimed it. The whole country was stirred. "No cause of moral or religious character, probably ever made so rapid advance as the cause of Adventism. . . . Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives." . . .

William Miller estimated that he alone, during the year and a half from Oct. 1, 1839, to April 15, 1841, had "traveled 4,560 miles, and preached 627 sermons, averaging one and a half hours each, resulting in about five thousand hopeful conversions." "The work spread with a power unparalleled in the history of religious movements." . . .

"Those who understood and believed the message, fully expected that the Lord would come, and all were waiting in ardent expectation for the coming of their Lord and Saviour."

But he did not come. They were disappointed. The message that had been so sweet became bitter, more bitter than pen can describe. All was wrapped in profound mystery. No one could understand or explain the situation. Confusion followed. Some rejected the whole movement as a great deception. Others searched for the meaning of the disappointment, finding comfort in such scriptures as Revelation 10, and the closing verses of Hebrews 10, where the disappointment itself was foretold. Of this time and experience Sister White has written:—

"Mr. Miller, and those who were in union with him, supposed that the cleansing of the sanctuary, spoken of in Dan. 8:14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the twenty-three hundred days, or years. But after our disappointment, the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty was swept away.

"Instead of the prophecy of Dan. 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of his coming."

The explanation of the disappointment revealed the fact that the second and third messages must follow the first message that had been given by William Miller and his co-workers. And those to whom this explanation was revealed were called upon to continue the work in preaching the first angel's message.—

A. G. Daniells.

As an example of the existing conditions in the world to-day, will be seen anarchy, bloodshed, and destruction. As God has committed to us a knowledge of these things, shall we be guiltless if we warn not the wicked of the coming evil? Read Eze. 3:17, 18. If there has ever been a time in the history of the world when God's people should earnestly endeavor to enlighten others in regard to coming events, it is now. We should individually prepare to meet our God, and we should, by God's grace, assist others to prepare to stand when he comes. How much we need the abiding presence, the indwelling Saviour, that we may go forth and proclaim the truth with power! What the world needs to-day is present truth, as it means life to all who receive it by faith; and what we as a people most need is to be little enough in our own eyes to be used to do anything for Jesus.— Sel.

Whether amid good report and quietness, or amid evil report and tumult, the truth has triumphed. Nothing can stop it. Why, it was this year, in Russia, that one or two of our brethren, sentenced to prison for seven days, were released before the time was up—fairly turned out of jail in haste—because they were converting other prisoners to the truth.—Sel,

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

"Awake! again the gospel trump is blown,
From year to year it swells in louder tone,
From year to year the signs of wrath
Are gath'ring round the Judge's path;
Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed."

— Selected.

#### THE DISAPPOINTMENT EXPLAINED

ELL," says one, "the Lord did not come." That is very true, and I suppose that the time argument was studied over by the disappointed ones more than ten thousand times to see where the mistake was, and it came out 1844 every time. Why did they think the Lord would come in 1844? They reasoned that the sanctuary was the earth, and the cleansing of the sanctuary was the cleansing of the earth; that the earth would be cleansed by fire, and the cleansing would take place at the coming of the Lord. They made the text read, Unto two thousand and three hundred days, or years, then shall the Lord come; and they believed it.

Did you ever hear people laugh about it, and say that men back there sold their farms? I have heard them say so, and that they would not be such fools as that. The only question is whether, if they really believed it, they would act as if they did. The believers did sell their farms, and left their crops unharvested in the fields. One man in New Hampshire, Leonard Hastings, said, "I thought the Lord would come in the autumn of 1844, and I did not dig my potatoes. The neighbors talked about putting a guardian over me, but they finally concluded that as I was comparatively an old man and a good citizen, it would be a disgrace, so they did not do it. That

year the potatoes rotted in the cellars, and my neighbors who dug their potatoes lost them. But I waited until the time passed, and the potatoes in the ground were all sound, and I had potatoes to sell to the very ones who were going to put a guardian over me." Wonderful experiences could be told with reference to that time.

God did not leave our enemies to find out our mistakes. That is a wonderful thing; because the word "sanctuary" occurs in the Bible one hundred and forty-seven times, and it is not once called the earth; but we did not know it, and the Lord did not let the devil tell any one of it either. When our mistake was talked about, Professor Bush, of New York, said, "Those who attack William Miller on the time question attack him on his strongest point." Why did he not see the sanctuary question? Because they had not found it out. . . .

When I first began to keep the Sabbath, I gathered letters that were written at this time by Elder James White and his wife, and I have them in a book. I was looking them over the other day, and I saw in a letter something like this: That they had made it a subject of prayer before they dared to advocate that the sanctuary was in heaven. Finally the testimony came through the Spirit of God that the view taken in regard to the sanctuary was correct. Then they began to preach it. . . They were careful not to introduce anything that had not a solid foundation in the Bible. They were laying the foundation for the structure of a faith that would gather souls from every part of the earth. God gave them a spirit of carefulness that they might not weave into the structure any error. We have never had to renounce one position thus taken.

I could relate circumstances of like nature by the hour. The book "Early Writings" was largely a compilation of testimonies to prove positions taken after much fasting and prayer. To my certain knowledge, nearly every point made in "Early Writings" was made after some new point of truth had first

been searched out, and had been made a subject of prayer. Then the Spirit of God set his seal to it that it was truth.

"But," says one, "is there no new light?" Of course there is new light, and I expect we shall get new light throughout eternity. Just as long as life lasts, there will be an unfolding of the truths of the Bible. But new light will never upset the past truth. It makes it more clear. I see these faces before me, and as I see them I cannot help thinking how you would rejoice if you could only see what God is unfolding, but do not get switched off from the old truths by some new-fangled notion.

Let me quote you a text in the third chapter of Genesis and the fifteenth verse, when man was first driven from the garden of Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How much of the gospel is in that? Is it not all there? Well, if you get all the gospel there, why do you need anything more? The whole Bible is an unfolding of that scripture, and every prophet has been unfolding that precious truth. Has it denied that truth?—No, indeed. But it has made that truth clearer and clearer, and it will continue to do so until Satan's head is bruised, and he and all who sympathize with him go into the lake of fire.

It has been thus in every reform that has ever been. How much of the gospel of the first advent of Christ may be rejected in these last days? — Not a word of it. How much has changed? — None at all. When the great apostle saw this, he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

And so the third angel's message is the same old story, it is "the everlasting gospel." It is a resetting of eternal truths. It is a taking up of the old gospel truths and placing them in the framework of truth. You can never mix the third angel's message with error. You never can mix the work of God with the world.

I wish to tell you how happy we were when we received the light on the sanctuary question. It converted me. I want to tell you who have grown gray in the third angel's message to cling to the fundamental principles that made us a separate and distinct people. What has made us a separate people?—The chief corner-stone is the sanctuary question. . .

When the people of God looked over the sanctuary question, and found there was a sanctuary in the heavens, and saw the temple of God open in heaven, they saw something else. By faith they lifted the cover of the ark, and saw the ten commandments. When one sees the ten commandments that way, he has hold of something. They began to study the Bible to see if the first day was the Sabbath, and to their surprise they found that the Bible taught all the way through that the seventh day was the Sabbath. But they got it out of the sanctuary, and that is where we must get it, and where we must see it. The Seventh-day Baptists have the seventh-day Sabbath, but it will not save them. They do not see the Sabbath in the sanctuary. Many among us are keeping the Sabbath only on the same arguments used by the Seventh-day Baptists. All such will be shaken out unless their Sabbath-keeping is anchored within the veil of the heavenly sanctuary.

Some may ask, Was not the ark in the heavenly sanctuary always open? — No, indeed. Under the sounding of the seventh angel, the prophet says that the temple of God was open in heaven, and there was seen the ark of his testament. Rev. II: 19. . . .

When the most holy place was opened in heaven, there was seen by the people on earth the ten commandments.

When was this?—Under the sounding of the seventh angel. This brings us to a special work of Christ in the heavenly sanctuary. Let me read you a few other verses that cluster around this. Turn with me to Acts 3:19-22: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Repent and be converted, for what purpose?—"That your sins may be blotted out." When are your sins blotted out? -- "When the times of refreshing shall come." The time of the blotting out of sins is the cleansing of the sanctuary at the end of the twentythree hundred days of Dan. 8:14. Christ entered the most holy place to cleanse the sanctuary from the sins of God's people, and will blot them from the books, and bring them out and lay them upon the scapegoat. This will give a deeper experience than when Christ ascended on high. When he took his position at the right hand of the Father, it was that men might repent and be forgiven of their sins. But now the Saviour bears those sins out from the heavenly courts.

From our present spiritual condition, I verily believe that many will pass through the loud cry of the third angel's message and the blotting out of sins without knowing that that event has happened. Many are not near enough to God to catch his voice and to know the moving of his Spirit.

O my soul, can it be that we are sixty years in the investigative judgment since Christ entered the most holy place, and at the same time we have no deep moving of the Spirit of God in this time of the loud cry of the message?

A friend asked me, "When shall we hear the loud cry of the message?" I did not know what to say. I thought to myself, Poor soul! we may go through the loud cry, and you never know it.

"Well," says one, "will there not be more of an outpouring of the Spirit?" I expect there will be, far greater than anything we have seen as yet, but if you wait for that outpouring of the Spirit of God to save you in the time of trouble, you will never be saved. This is taught both from the Bible and from the Spirit of prophecy.

There is another text I want to read you, and that is in Isa. 43:25. How many times within the last few years I have heard that quoted with the statement that it proves that our sins have been blotted out. When Christ covers our iniquities with his own blood, he pledges himself that those sins will be taken away: and if we prove faithful, they will all be taken away; but they are not blotted out yet. Here is the text: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Notice the next verse: "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." What! put God in remembrance? How could we put him in remembrance if we did not know anything about the heavenly sanctuary? Did we not show you that every soul that will be saved in the time of the end will understand something about the sanctuary question, and that not a wicked person will understand? What does it say here? - "Put me in remem-Then we shall understand about that blotting out, that it takes place in the heavenly courts; and in view of the blotting out, we shall confess our sins, we shall examine our hearts more thoroughly than we have ever examined them before. We shall seek God that he may discover to us our sins, that we may confess those sins, and ask him to blot them out. what? — "Declare thou." Declare what? — When we confess our sins, it is our privilege to believe that God forgives our sins. And when Satan comes to your heart and tries to make you believe that God has not forgiven your sins, it is your privilege to declare that God has forgiven them. But tell me how you can do that if you do not know anything about the blotting out. If your faith is not revived in the sanctuary question and in the work of our High Priest, and if you do not get an experience out of it, I fear you will never go through. We must have an experience in this work of our High Priest.

Why is this work going in every part of the world to-day, and especially in Russia and in the countries where every plan is laid to intercept the work of God, and God's providence is so

manifestly over it? Why do you hear, in the reports that come from Africa, India, China, and different parts of the world, of the conversion of souls to present truth? It is because of the experience that comes to us from a belief in the most holy place in that heavenly sanctuary. You take that out of it, and we have no business to be a separate people. If there is not a transforming power in a belief in Christ's work in the heavenly sanctuary, our entire position is wrong.

"Well," says one, "I do not see it."

Did you see it in the type? Now think a moment. When they brought the lamb, laid their hands on its head, and confessed their sins, and the lamb was slain, and the priest took the blood and went into the sanctuary, did anybody see the priest? Did they see what the priest did with that blood? — No one ever saw it. He went in, and the veil shut him from their view. But the sinner believed that the priest was presenting the blood before God. and sprinkling it upon the altar of incense. On the tenth day of the month, when they brought those two goats, and the blood was carried into the most holy place, who saw the priest offer it before the Lord? — No one. It was a work of faith, and faith grasped the fact that the priest had made an atonement for them. They might have confessed their sins and brought a lamb three hundred and sixty-four days, but if they had neglected the work of the atonement, the tenth day of the seventh month, they would have been cut off. You may have had a good experience in the past, but unless you have an experience in the work of the High Priest in the most holy place, it will not stand the test in the shaking time. Put wheat in the sieve and shake it; no two kernels will stick together. They will all be shaken apart, but the wheat will remain in the sieve. It is high time we have an individual experience in the things of God. We need the baptism of the Holy Spirit that we may be able to stand in the coming storm.

I read the following from "Early Writings:" "Now is the time to lay up treasure in heaven, and to set our hearts in order,

ready for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts. The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. . . . Time has continued a few years longer than we expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth. In these things I saw great danger. . . . I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! they had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is better than it really is, will come up to the time of the falling of the plagues, and then see that they need to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time, the awful, solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; . . . and he that is holy, let him be holy still.' I saw that none could share the refreshing unless they obtained the victory over every besetment, over pride, selfishness, . love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

There is a work for us to do when our High Priest is in the heavenly sanctuary, right at the present time. If there was ever a time when there should be a careful searching of hearts, it is now. Have you temptations that every now and then get the better of you? In the strength of God, master them. We need the baptism of the Holy Spirit to come upon us in our work. The devil has his eye on the persons, at the present time, that have not had an experience in the early work of the former messages, because they do not know what an experience the people of God had in the early times.

We should come so near to God that he can speak to us by his Holy Spirit. If there is anything that would lead us to search our hearts, it is faith in the work of Christ in the heavenly sanctuary. You may pass along, day after day, week after week. and hide your sins, but God will have a people that will unearth every wrong, and confess their sins, so that he may forgive them, and they will be blotted out. Shall you and I be prepared to be saved? Do you think it will make men sell their farms? It did in 1844. In the old Signs Office in Boston, Mass., I was told by the editor of the old Advent Signs, that on that counter men brought thousands and thousands of dollars just before the tenth day of the seven month, and with tears begged them to take it; but they had enough to publish all they wished until the tenth day of the seventh month. May God forbid that that shall be the experience of a single individual in the audience to-night. Let us begin at once to examine our hearts, and see if our case is clear before God. May the Lord add his blessing and save us in his kingdom for his name's sake.— A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

# THE COURT IN SESSION NOW

HEN Christ ascended, he entered within the veil, into the first apartment, the holy place. Heb. 6: 19, 20. He is the victim; he is also the high priest. Through his merits the sins of all those who have confessed their transgressions are carried

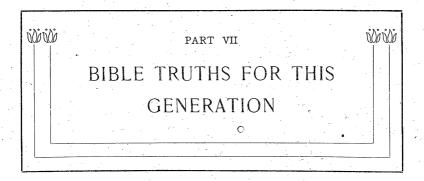
into the heavenly sanctuary. By confession we send our sins "before unto judgment." I Tim. 5:24. The sins of all the true Israel of God are thus transferred to the sanctuary.

The heavenly sanctuary, like the type, must be cleansed, not from material impurity, but from sin. Just as the high priest, once in the end of the year, went into the most holy place, so Christ, "once in the end of the world" (Heb. 9:26), at the close of his ministry for sin in the heavenly sanctuary, must enter the most holy place, and make an atonement for sin. And just as surely as the typical service foreshadowed a work of judgment, just so surely will the terrible judgment of the great God then begin. The lives of men will be compared with the law of God—a copy of which was in the earthly sanctuary—and all who have not forsaken evil will be cut off.

The seer in Babylon in holy vision beheld the opening of this terrible tribunal: "I beheld till the thrones were placed, and One that was Ancient of days did sit; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Dan. 7:9, 10, A. R. V. What a sublime description of the opening of the heavenly tribunal—the Supreme Court of the universe. Its decrees know no change. Those pronounced holy will remain holy, and those pronounced filthy will be filthy forever. Rev. 22:11. As Paul directed the mind of Felix to this time, the governor shook with fear. Well may those without God tremble. But in Christ we are safe.

Reader, pause in the mad rush for the baubles of earth, and listen: Elsewhere in this volume it is shown from prophecy, whose accuracy and truthfulness none can question, that the heavenly court—the cleansing of the true sanctuary—commenced A. D. 1844. Oct. 22, 1904, marked the sixtieth anniversary of the beginning of this solemn work. How far have its

investigations proceeded? How much longer will it sit ere the eternal Judge shall arise from his burning throne, and proclaim the mystery of God finished? When will the cases of the living pass in review? The exact time is beyond the ken of mortals, but it must be soon. The type calls for a work comparatively short. Are you ready for the record of your life to be placed beneath the scrutiny of the Ancient of days? Have you made Christ your friend? Is the blood of the Lamb upon the lintels of your soul, that, when the avenging angel shall pass over, he will "see the blood"? If not, delay no longer. Flee from the place where you are. Confess and forsake your iniquity, ere the door of the ark of mercy shall be shut forever, and you be "cut off," and numbered among the transgressors.— Selected.



## WHAT IS TRUTH?

We search the world for truth. We cull The good, the pure, the beautiful From graven stone and written scroll, From the old flower-fields of the soul; And, weary seekers for the best, We come back laden from our quest, To find that all the sages said Is in the Book our mothers read.

- Selected.

# THE ANVIL OF GOD'S WORD

Last eve I passed beside a blacksmith's door, And heard the anvil's vesper chime; Then looking in, I saw upon the floor Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers so?"

"Just one," he answered, then with twinkling eye,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word
For ages skeptic-blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.
— Selected.

(197)

# THE LAW OF GOD

And God spake all these words, saying,

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother that thy days may be long, in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

#### ONE RULE TO MEASURE SIN

There is but one rule by which to measure  $\sin$ —God's holy law. There is but one true convicter of  $\sin$ —the Holy Spirit by the word. There is but one remedy for  $\sin$ , one sacrifice to release us from the claims of the broken law—Jesus Christ our Lord. And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved. Therefore, dear soul, in all earth's ills and troubles, in all earth's darkness and woes, in all your sins and your longing to be free, "turn to him who died for thee."—Selected.

#### THE LAW AND THE GOSPEL

THE law is the gospel concealed.

The law is the gospel fulness delayed.

The law is the gospel contained

The law is the gospel sighted.

The law is Christ designed.

The gospel is the law revealed.

The gospel is the law fulness portrayed.

The gospel is the law maintained.

The gospel is the law lighted.

The gospel is Christ enshrined.

—Bible Training School.

But the word of God is solid. It will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.— Rev. James Hamilton.

I HAVE always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.— *Lieutenant Maury*.

All God's laws are but ladders to himself.— The Ram's Horn.

#### THE ROYAL PURPLE OF GOD'S LAW

A CERTAIN king once sent to a weaver and said to him, "Make me a curtain for my palace, and let it be according to this design that I send."

The weaver was happy in receiving such a commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said, "is to use red for groundwork, but this calls for purple. Now, of a truth, I don't think the king will notice the difference at all, and if he does, will think the red looks as well; besides, it's cheaper and more convenient for me. So the red goes in for groundwork; the rest will go in just as the pattern indicates."

Imagine the poor fellow's consternation when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it; your red doesn't mean anything, except, perhaps, that you have obeyed your own convenience instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute Sabbath into the great law of Jehovah, saying, It looks as well as the one he ordered, and is according to the custom.—*Edison Driver*.

#### THE WEEKLY CYCLE

make it. The month is formed by the circuit of the moon around the earth. The motions of this earth constitute days, seasons, and years, spring and autumn, summer and winter; but the seven days' cycle is from God's arrangement at the creation of this world. From the Encyclopedia Britannica, article Calendar, we take the following: "The week is a period of seven days, having no reference to the celestial motions,—a circumstance to which it owes its unalterable uniformity." "The English names of the days of the week are derived from the Saxons. The ancient Saxons had borrowed the week from some eastern nation, and substituted the names of their own divinities for the gods of Greece. In legislative and judiciary acts the Latin names are still retained."

God calls the six days "working days," and in the same verse the seventh day the Sabbath. Eze. 46:1. In the New Testament the Sabbath is mentioned as being past when the first day comes. Mark 16:1,2. The early disciples rested the "Sabbath day according to the commandment," and came to the sepulcher to anoint the body of Christ early the first day morning. Luke 23:56; 24:1.

Names which God gave.	Latin Names.	Saxon Names.	English Names.
The first day. Gen. 1:5.	Dies Solis	Sun's day	Sunday
Second day. Gen. 1:8.	Dies Lunæ	Moon's day	Monday
Third day. Gen 1:13.	Dies Martis	Tiw's day	Tuesday
Fourth day. Gen. 1:19.	Dies Mercurii	Woden's day	Wednesday
Fifth day. Gen. 1:23.	Dies Jovis	Thor's day	Thursday
Sixth day. Gen. 1:31.	Dies Veneris	Friga's day	Friday
The seventh day, or Sabbath, which means res	Dies Saturni st.	Satern's day	Saturday
Gen. 25: 2. 3.	* .		

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . For in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

From the old-fashioned Bible, full of heavenly truth, That lay on the stand in the home of my youth, We take this time-table—God's week of seven days—The first six for labor, the seventh for praise.

With the above table we clearly may see
All histories, sacred or profane, do agree;
And the language and laws of all nations combined,
Show it a true table all should keep in mind.

- Selected.

From a compiled table of 39 languages we find the word sabbath. Part of the languages were in use in the remotest periods of history, and the rest in medieval ages, or the modern leading civilized languages of the world, with only a slight difference of pronunciation. This shows conclusively that the Sabbath was not of Jewish origin. Jesus said the Sabbath was made for man (mankind), also that he was Lord of the Sabbath. Mark 2:27, 28. This is true, as he made the Sabbath when he created the world. John 1:2.—Selected.

## THE SABBATH IN CREATION

HEN God finished the creation of the world in six days, he entered on the seventh day into his rest and was refreshed; not physical rest, for the Creator fainteth not, neither is weary. But he rested. He viewed his new creation, and saw that it was good, and he rejoiced and took delight in it. And this was his rest, while the morning stars sang together, and all the sons of God shouted for joy. So, my dear reader, if you have looked to

him, and find in him for you a new creation, and are rejoicing in it, you have entered into God's rest, "for we which have believed do enter into rest." It is therefore your privilege to shout for joy and to join in the song of the angels who are rejoicing in the presence of God over one sinner who has repented. Such "call the Sabbath a delight, the holy of the Lord, honorable." Such do not do their own ways, nor find their own pleasure, nor speak their own words (Isa. 58:13); but they delight in the law of the Lord, and in his law do they meditate day and night. Ps. 1:2. Such will not worship the beast nor his image, for they keep the commandments of God, and in such is the right-eousness of the law fulfilled. Such do not receive the mark of the beast, for they have the seal of God. Such shall escape the seven last plagues, and shall stand with the Lamb on Mount Zion—Selected.

## THE SABBATH A SIGN OF REDEMPTION

THE seventh day therefore was sanctified as a sign of God's creation, an outward sign of his rest. When that rest was broken by the entrance of sin, and the earth passed under its curse, God did not take away his sign, but left it as a memorial of the beautiful creation which he had made; and at the same time as a sign or pledge of the recreation of all, and the restoration of his rest; so that wherever creative power is manifest in recreation the Sabbath should be recognized as its sign.

In harmony with this thought, when God delivered the children of Israel from Egypt, he used creative power; first, in the plagues, signs, and wonders by which he brought them out; and secondly, by making them new creatures in Christ, for they were all baptized and did all eat of that spiritual meat, and drank of that Rock which followed them, and that Rock was Christ. I Cor. 10:1-4. And because of this, he gave them his law, in

which he said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Also remember that thou wast a servant in Egypt, and that he brought you out so that you might serve him. Wherefore he commanded you to keep the Sabbath. So he said to them, "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God," and that ye may "know that I am the Lord that sanctify you." See Eze. 20: 12, 20.—Sel.

## O SABBATH! DAY OF REST

"And he rested the seventh day. . . . And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

SABBATH! Needed for a world in innocence, without thee what would be a world of sin? There would be no pause for consideration, no check to passion, no remission of toil, no balm of care. He who had withheld thee would have forsaken the earth. Without thee, he had never given us the Bible, the gospel, the Spirit. We salute thee, as thou comest to us in the name of the Lord, radiant in the sunshine of that dawn which broke over creation's achieved work, marching downward in the track of time, a pillar of refreshing cloud and guiding flame, interweaving with all the light new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by the flowers of Eden, more awful than when the trumpet rang of thee in Sinai. It is a day of heaven upon earth. Life's sweetest calm, poverty's birthright, labor's

only rest! Nothing has such a hoar of antiquity on it. Nothing draws along with it such glory. Nurse of virtue, seal of truth! The household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our spiritual greatness! The harbinger of our soul's sanctified perfection! The glory of religion, the watchtower of immortality! The ladder set up on the earth, and the top of it reacheth to heaven with the angels of God ascending and descending on it.—Stephens.

#### THE REST OF THE SABBATH

The rest of the holy Sabbath is not a mere cessation from physical labor. "God is spirit." "His law is spiritual." His rest was spiritual rest, refreshing and delightful. Ex. 31:16, 17. He sanctifies and blesses by placing within the thing sanctified his own presence. 2 Cor. 3:16, 17. So the hallowed bread the showbread—was literally the bread of the presence. Christ was the angel of God's presence, because God was in him. So the Sabbath is "the holy of the Lord" (Isa. 58:13), "holy to the Lord" (Ex. 31:15). The rest of the Sabbath is, therefore, spiritual rest, the rest of Christ's presence in the Sabbath, which faith alone appropriates. Men came in contact with Christ, but saw and knew only the man Jesus. But faith saw in him the Lord of life, and drew from him the life-giving virtue. Many come in contact with the Sabbath; they see in it but a day as other days, or a day of casual rest, but faith sees in it the sign of the ever-living Creator and Redeemer, finds in it the presence of Christ, and appropriates the blessing God has promised. This is the rest of the holy Sabbath to the Lord. Then indeed is it "a delight."—Sel.

#### CHRIST IN THE TOMB ON THE SABBATH DAY.

Another most remarkable Sabbath observance was at the death of the Son of God. After redemption's plan had been carried

out, and Christ, in dying, had said, "It is finished," he was taken down and placed in Joseph's new tomb, where he rested the Sabbath day from the work of redemption. There was grief among those who loved him on earth, but there was joy in heaven. The fate of Satan was sealed, and the promise of a restored creation was secured beyond a doubt. The salvation of a redeemed race was eternally secured. God and angels saw this, and ever after these events were to be indelibly linked with the observance of the Sabbath.

The disciples saw how his body was laid, and they returned and prepared spices, and while their Lord rested in Joseph's new tomb, they were in their homes and rested the Sabbath day according to the commandment. Here God, Christ, angels, and the disciples were in harmony in keeping the Sabbath. Thus the seventh day became a memorial of redemption as it was of creation. Christ became the Redeemer, because he was the Creator.—S. N. Haskell.

#### HOW CHRIST TAUGHT THE SABBATH.

- 1. In referring to the time the disciples would have to flee from Jerusalem, what instruction did he give them concerning the Sabbath? "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. Jerusalem was destroyed in A. D. 70, and Christ gave this instruction in A. D. 31, thirty-nine years before Jerusalem was destroyed.
- 2. What would happen to them if they were in Jerusalem at the time of its destruction? "Thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee." Luke 19:43,44.
- 3. What would they have done had Jerusalem been surrounded with armies on the Sabbath? They would have "rested the Sabbath day according to the commandment." Luke 23:56.
- 4. What did Christ say about the law that contained the Sabbath? "Verily I say unto you, Till heaven and earth pass, one

jot [ the smallest letter in the Hebrew alphabet ] or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

- 5. What does the word "fulfilled" mean when used thus? "Love is the fulfilling of the law," i. e., the keeping of the law, in every commandment. See Rom. 13:8-10.
- 6. Is there a Sabbath law in the New Testament? "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

   Sel.

"The Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down."—"Patriarchs and Prophets," page 336.

Christ being the Creator, he, of course, made the Sabbath, and gave it to man as a sign of his power. He is truly its Lord. Note that he blessed and sanctified the seventh day after he had rested. The first seventh day had then passed into eternity, so it could not have been this that the Lord commanded us to observe, but it was the seventh day for all time to come that he placed his blessing upon, and bids us keep holy in memory of him.

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation." — "Patriarchs and Prophets," page 47.

### JERUSALEM AND THE SABBATH

THE Lord wanted Jerusalem to remain on the earth forever, and he stated the conditions in Jer. 17:24-27. As long as they kept the Sabbath they would never want a king to sit on the throne at Jerusalem. After their return from their cap-

tivity we find them going back to the old sins that caused their destruction before, breaking the Sabbath and withholding the tithe. Neh. 13:10-22; Hag. 1:1-11.

In the time of Christ they had so far rejected the Lord and his servants that he said that he must give their kingdom to others. Luke 20:9-19. Christ in his touching appeal, shows how earnestly he desired that they should be saved, and how he longed to shield them from the wrath to come, but, "Ye would not"! Matt. 23:34-39. Christ told his disciples that Jerusalem was to be destroyed again. Matt. 24:1,2. That was fulfilled A. D. 70. Also at that time Micah 3:10-12 met its fulfilment. The city was ploughed as a field.

Because of her sin Jerusalem is in bondage. John 8:33, 34; Gal. 4:25. But the Lord has provided another Jerusalem to take its place. This city is above and it is free. Gal. 4:26. It is to be the capital of the new earth, for it comes down here, and the Lord establishes his throne in it. Rev. 21:1-3; 22:3. All the nations of the saved living in the new earth keep the Sabbath, and bring their glory into it. Isa. 66:22,23; Rev. 21:24-26. — Bible Training School.

## IS GOD PARTICULAR?

HEN, in the investigation of the Sabbath truth, it has become evident that the commandment requires the observance of the seventh day, the inquiry is frequently raised, "Of what practical importance is it which day I observe? Does not every day belong to God?"

It is true that in virtue of our creation and preservation by the hand of God, all that we possess and every moment of our existence belongs exclusively to him; and for this very reason it is his prerogative to dictate how every portion of our time should be employed. As the Sovereign of time, he has given us six days, and reserved the seventh unto himself. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." Ex. 31:15.

A century after the birth of Christ, the seer of Patmos writes, "I was in the Spirit on the Lord's day." This shows beyond question that there is a day in the Christian dispensation which God claims as his own; and this text of scripture should be sufficient, to every candid mind, to overthrow the supposition that all days are alike holy, or that God is not particular as to what day we observe.

"What difference does it make?" This is precisely the reasoning of the disobedient child. So, doubtless, our foreparents urged with reference to the forbidden fruit. It seemed a small thing to take one piece of fruit. Was there not an abundance left? Yet in this apparently trivial matter was involved the question of their loyalty to Jehovah; and for six thousand years the world has been filled with misery as a result of this one transgression.

The Lord is a jealous God. He is particular as to the service we render; he means exactly what he says; he desires us to obey him implicitly, and to serve him fully. — Thoro Harris.

# LOVE, NOT FORCE

"Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

PRACTICAL and vital question before the world to-day is the first-day sabbath question, and the demand that the day shall be protected by legislation. But men may bolster it up by tradition and false teaching; they may put behind it all the combined power of civil government the world over; but if it is not of God, it will surely perish, and will include in its destruction

all those who have to the end identified themselves with it. But if it be of God, let its religious friends look to God with the calm faith of an Elijah.

The rock is the true Sabbath, and all builded upon it will endure. All the storms of infidelity and opposition may beat and break upon it, but the waves and winds will prove to be but harmless spray, which will whiten, harden, and polish its immovable strength.

We leave this query with those of our readers who hold to the first-day sabbath,—Is not the appeal to civil law a tacit confession that they know that it is not of Christ, that it is not of God's planting? Or, if they believe it to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the gospel?—Sel.

True and intelligent Christians will never seek to control the religious or non-religious opinions of even a single man, save by the law of love and the method of persuasion and reason. They know in their own experience that Christ did not compel their allegiance by force; he won it by love. As did Christ toward them, so will they act toward others. And this is the Golden Rule. . . How like a beautiful chain of shining gold we see the perpetuity of God's holy law of love, throughout all time and all eternity. In the Edenic Age, the Antediluvian Age, the Patriarchal Age, the Levitical Age, the Christian Age, the Millennial Age, and the Eternal Age, God's great week of ages, God's will of love, his good pleasure, his moral law, is the one revelation of God, that ever shines with undimmed splendor, a perpetual revelation of God's character of infinite love.— Selected.

## IN THE WILDERNESS

"Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." Luke 4:1.

EADER, have you ever seemed to be in the wilderness very no soon after receiving a special blessing, and thought it a strange experience? Remember that Jesus has gone through the struggle and overcome. He had been baptized in the river Jordan by John the Baptist, and had been anointed by the Holy Ghost descending upon him in the form of a dove, and God's voice had spoken out of heaven, saying, "This is my beloved Son, in whom I am well pleased." Yet he had to have a wilderness experience that he might glorify God, and teach us to overcome. If you find yourself in the wilderness to-day, do as Jesus did when he came up out of the waters of the Jordan, kneel in prayer, and pour out your soul in earnest supplication. Satan will leave you, then, and the Holy Spirit will abide with you. Jesus overcame in forty days, while Moses wandered in the wilderness forty years. We need not stay forty minutes in our wilderness experience. Surrender all to him who overcame for us.— Selected

# THE OLD AND NEW TESTAMENTS BOUND TOGETHER BY A CABLE OF TRUTH

THERE is no warrant in the New Testament for the repudiation of the history or the teachings of the Old Testament. The Scriptures were right in giving us a faithful account of the good and bad deeds of Israel. But whatever the value of the Old Testament may be in critical quarters, the great majority in the Christian church to-day are bound to acknowledge the infinite worth of that book. In this they are following in the footsteps

of Jesus and his apostles. It cannot be denied that they had a profound appreciation of Old Testament Scriptures. So, also, the church to-day comes to them for food and guidance. No. the Old Testament cannot be set aside. It is bound to the New Testament by a cable which cannot be broken, and by it, as well as by the New Testament, the faith of to-day is to be fed and enriched and re-enforced. It tells us how God, the great and good Shepherd, is always seeking his people for the sake of saving them; and how his people hear his voice. It tells us how God wrote his laws in the hearts and consciences of men; how in his infinite tenderness they were made conscious of his love and power; and how simple love in the human heart is worth more than gorgeous ceremonial. There is no other book which can tell us as well as this one does how the Lord God omnipotent reigns over us all, and how the destiny of every nation is in his hand. There is no other book in existence which can so well tell us how righteousness makes a nation great, or how a worshiping assembly may rise on the wings of faith and devotion into the very presence of God. Surely it is true, as has been so well said by one of the liberal school of critics, that the Old Testament's "power to give comfort and strength and peace, and to lead men into the secrets of God, is the same yesterday, to-day, and forever." - Prof. W. P. Bone, in Cumberland Presbyterian.

# THE BABE OF BETHLEHEM BELONGS TO BOTH THE OLD AND NEW TESTAMENTS.

As a means to this end, the teacher must understand the relation of the personal Christ to the Scriptures. Are they not the "word of Christ"? Col. 3:16. The old commentator Trapp says: "The Babe of Bethlehem is wrapped in the swathing bands of both Testaments." The whole book is full of him.

He is the keystone of the arch; the heart of the Holy Scriptures. The teacher begins the proper use of the Scriptures when he begins with Christ. Since the teacher rightly handling the word is bringing Christ to his pupil, with what loving tenderness, what scrupulous care, what holy reverence, should he use it!

— Selected.

# GOD WRITES ALL HIS WORD TWICE

OD writes all his word twice. He not only does not leave himself "without witness" in the beneficent course of nature, but he leaves not his word without witness. That word is in general composed of historical, ethical or moral, and prophetic writings.

The history records actual events which took place in connection with men and nations in their relations with God and with each other. They show the working out of principles of truth and the result of the rejection of those principles. They are prophecies of principles and of similar circumstances yet to rise. They show, and are designed to show, to those who follow, that "whatsoever a man soweth, that shall he also reap;" that certain causes produce certain results; that he who transgresses God's law, the law of life and being, must certainly reap the fruit of that transgression.

The prophetic portion of God's word is the history of the world, of nations, of peoples, of cities, of individuals, in advance. It is God telling beforehand just what will be true. When the time comes for its fulfilment, God, in his overruling providence writes it again, that all who know his prophecy may read again his word, may shun the dangers, and may find in him salvation.

Do you wish to read God's word in the strange providences around you, in the characters on every hand, in the history of the world at the present time? — Study first of all God's word. Be filled with it, saturated through and through. And in the

trying times before us we shall be able to read God's word in the events of every-day life, in individuals, in nations. Laid up in the heart, it will keep us from falling, make us wise unto salvation, and preserve us unto his heavenly kingdom. — Signs of the Times.

# WAS JESUS THE MESSIAH?

AN APPEAL TO THE JEWS

The first, writing for Jews, traces Christ through Joseph to Abraham, to whom the promise was given. Luke, writing to Gentiles, traces Jesus through Mary to Adam, the father of all; yet both trace Christ to David, Judah, and Abraham in full agreement.

If there was anything not in harmony with the temple records in their statements, the priests and scribes, and hundreds of others, would have quickly demolished the structure, and exposed the fraud; but no evidence exists that the arguments of these men were ever successfully questioned.

According to the statement of Moses, the expected Christ was to be born of a woman. Gen. 3:15. Isaiah prophesied that this woman should be a virgin. Isa. 7:14. The birth, then, was to be miraculous in its nature. In all authentic human writings there is but one record of such a birth, and that is the account we find in the books of Mark and Luke concerning Jesus.

Further, the being so born was to be called Immanuel, which means *God with us*. This name has never been given to, or assumed by, any other person than Jesus.

Two hundred and sixty years after the death of David, the prophet Micah prophesied, giving the place where the birth of the Messiah should take place. He was particular to specify which one of the two Bethlehems it should be — Bethlehem Eph-

ratah in Judea. Micah 5:2. Jesus was born in Bethlehem of Judea.

In the time of Jesus every well-informed Jew applied this prophecy to the Messiah; and when the wise men came from the East seeking the child who should fulfil it, the Sanhedrim quoted this prophecy to Herod. Matt. 2:1-6 (see also John 7:40-43).

But did this Jesus make his advent at the time expected and prophesied?

For a test let us examine the prophecy of Daniel.

First, however, notice the fact that Isaiah stated that there should be a forerunner who should precede the coming of the Messiah, that all peoples should know of his coming. Isa. 40: 3. Matthew records the appearing of John, and his cry to the people, calling them to repentance "for the kingdom of heaven is at hand," and quoting this prophecy. All the people heard this man: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." Matt. 3:5. Even Herod the king knew of John's work, and trembled because of it. 6:20. John boldly proclaimed Jesus as the Messiah (Luke 3: 15, 16; John 1:25-34); so the question now resolves itself into the simple inquiry, "Did Jesus appear at the appointed time?" In every other particular he answers the requirements. If, then, he came at the time prophesied, he either was the Messiah, or God's word has failed. Let us, therefore, give careful consideration to what follows.

In the eighth and ninth chapters of the book of Daniel are recorded visions the prophet received. In the first one the angel declared it would be 2300 prophetic days (or literal years) before the sanctuary would be cleansed. Daniel was in captivity in Babylon at the time, and recalling the word of the Lord that his people were to return to Jerusalem at the end of seventy years, then almost complete, and supposing that the angel's words referred to the temple in that city then lying in ruins, and concluding it would be 2300 years before it would be restored, he

fainted, because the disappointment was so great. Some time after, the Lord sent his angel to explain the date given, that its application might be known. He said that out of the period of 2300 years, "seventy weeks are decreed upon thy people." Seventy weeks make 490 years, so that the first 490 years of the 2300 years were to apply to the Jewish people. The angel gave the date of the beginning of this period of 2300 years in the following words: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." According to this, then from the date of a command that would enable the Jews to rebuild Jerusalem until the date of the advent of the Messiah was to be 69 prophetic weeks or 483 years.

In the book of Ezra we find a record of the decrees of Cyrus, Darius, and Artaxerxes concerning the restoration of Jerusalem, the first allowing of the rebuilding of the sanctuary, the second permitting the reconstruction of the walls and the last arranging for the government of the city. In the fifth month of the year 457 Ezra arrived at Jerusalem, as its governor, to take charge of and govern the city. Ezra 7: 8. Then 483 years from the fifth month of that time God had set as the date for the advent of the Messiah, and in that very year, A. D. 27, Jesus appeared on the banks of the Jordan, was baptized of John, and "from that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand," so beginning his mission as the Christ, or Messiah.

Here, then, is the record — Jesus fulfilling every specification of prophecy and announcing salvation to all who would believe in his atoning work, prefigured by the sanctuary service. — W.S. Chapman, in Southern Watchman.

## RETURN OF THE JEWS

probation as a nation after the Gentiles are saved? We answer emphatically, No, if we credit the Bible testimony. In Jeremiah 19 we have an illustration showing their hopeless condition as a people. The prophet was told to take with him some men and a bottle, and go out in the valley of the son of Hinnom where the Jews worshiped their idols. Then he was told to break the bottle in the sight of the men that went with him, and add, "Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again." This is final. To those who think otherwise, we recommend they take a bottle and throw it upon the earth, and break it in a thousand pieces, and try to gather it up and make it whole again. When they can do this, it will answer for them to talk about the salvation of the Jews on a different basis than the offer of salvation to every one. — Sel.

# JESUS LOCKED OUT

T was at night in Jerusalem, long centuries ago. A company of disciples of Jesus were *locked in* an upper room. They were utterly disheartened, hopeless, faithless, filled with doubts and fears.

Suddenly there came a knock on their door. Trembling with fear, they felt that they must be careful about unlocking the door. Perhaps it is our enemies, they thought, coming to bear us away to the same cruel treatment and end that befell Jesus last Friday. Cautiously they approached the door, and quietly inquired who was there. Two disciples, your brethren; good news for you, was the response. They were cautiously and quietly admitted, and began at once to dispel the gloom, sadness,

and doubt that rested like an ill-omened cloud upon the hearts of the disciples. Jesus is risen; the women told the truth this morning when they said he was risen, and that they had seen him. We, too, have seen him, and we know he is risen. And with glad hearts and great joy these two disciples related the story of the manifestation of Christ to them, on their way to Emmaus, and in their humble home. But this was not all.

No sooner had these happy disciples delivered their joyful message to their fellows, than lo, Jesus manifests himself to the amazed disciples, and dissipates all their doubts and sorrows, and fills them with faith and hope.

The same door that was unlocked and opened to let the disciples in, let Jesus in also, and they did not know it. But no sooner had the disciples fulfilled their mission, than the blessed, risen Jesus manifested himself to them.

Let the poor Laodiceans, both preachers and people, who have been engaged in evil speaking, backbiting, murmuring, faultfinding, criticizing, and thus biting and devouring one another with their unclean lips, cease this evil work by true repentance, unlock and open the door of their hearts, and let their brethren in, and thus love one another with pure hearts, fervently, and very soon they will find that the same unlocked and opened door by which they let their brethren in, will be entered by the blessed and risen Iesus. He will manifest himself to them as he does not to the world, and their souls will be filled with hope, faith, courage, zeal, and a joy unspeakable and full of glory. All such will be filled with a burning desire to tell others what a dear Saviour they have found. Let us love one another as he hath loved us, and as he has commanded us; then we shall all be of one accord, and in one place spiritually, and nothing can prevent the heavenly dove of divine power from descending upon us and abiding in us. - Sel.

In all the four accounts of Christ's death and resurrection it is made very clear that the first day of the week was at that

time the day after the Sabbath. This coincidence was not merely incidental. The Lord records nothing without a purpose (Rom. 15:4), and this purpose is made emphatic in the instance before us. So in all the epistles, references to the "Sabbath" are manifestly to the same day that is recognized as such in other scriptures, while the first day of the week is simply called the first day of the week. The distinction is clear all the way through, showing that the first-day sabbath idea arose after the Scriptures were all written; hence the change is without authority of the word of God. The assembly on this first-day evening after the resurrection was "for fear of the Jews," and not in commemoration of anything whatever.—Selected.

#### THE HOLY SPIRIT

I. By what agency was Jesus of Nazareth begotten?

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt. 1:18.

Joseph's first impulse was to put her away, thinking she was not a virtuous woman. But "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus." Verses 20, 21.

2. By what influence was he led during his ministry?

"Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John 1:32. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1.

3. What is essential to a place in the kingdom of God?

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5,6.

4. As Jesus was about to return to heaven, what did he promise to send as his representative in the earth?

"I will pray the Father, and he shall give you another Comforter, that he may abide with you *forever*; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John 14:16,17.

5. What is the office of the Spirit?

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 14:26; 16:8.

6. What promise did the Lord make by his prophet Joel?

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:28,29.

7. When was this promise fulfilled?

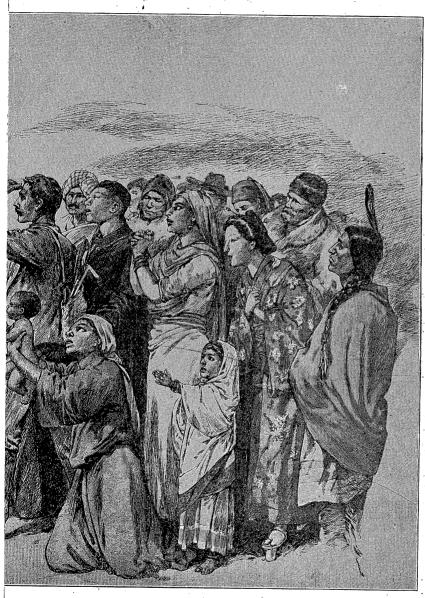
Its fulfilment began on the day of Pentecost. See Acts 2: 1-4, 14, 16-18, 32, 33.

8. What are the gifts of the Spirit?

"There are diversities of gifts, but the same Spirit. . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit;



THE CROSS THE



ATTRACTION

Digitized by the Center for Adventist Research

to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." I Cor. 12:4-11.

9. What is the purpose of these spiritual gifts?

They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." See Eph. 4:7-13.

10. What is the fruit of the Spirit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

"Receive ye the Holy Spirit." The imparting of the Holy Spirit by the *breath* of Christ is proof that the Spirit is not a corporeal person, as many people are wont to assert. The following expression in "The Desire of Ages," page 805, is to the point: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."—Selected.

## THE FIRST MIRACLE

"Jesus saith unto her, Woman, what have I to do with thee?" John 2:4.

who had been her submissive Son was now her divine Lord. Her only hope, in common with the rest of mankind, was to believe him to be the Redeemer of the world, and yield him implicit obedience. Delusion exalts the mother of Christ equal

with the Son of the infinite God; but he, the Saviour, places the matter in a vastly different light, and in a pointed manner indicates that the tie of relationship between them in no way raises her to his level or insures her future. Human sympathies must no longer affect the One whose mission is to the world.—

Great Controversy, Vol. 2.

The mother's reply indicates that she meekly submitted to his will, and trusted that whatever he would do would be for the best.

"This donation of Christ to the marriage supper was a symbol of the means of salvation. The water represented baptism into his death, the wine, the shedding of his blood for the purifying of the sins of the world. The provision made for the wedding guests was ample, and not less abundant is the provision for blotting out the iniquities of men. Jesus had just come from his long fast in the wilderness, where he had suffered in order to break the power of appetite over man, which, among other evils, had led to the free use of intoxicating liquors. Christ did not provide for the wedding guests wine that from fermentation or adulteration was of an intoxicating character, but that which had all the qualities of the pure juice of the grape, clarified and refined. Its effect was to bring the taste into harmony with a healthy appetite."—S. S. Notes in Signs of the Times, Jan. 11, 1905.

# OTHER MIRACLES

T was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided,—only the fishes and barley loaves, that were the daily fare of the fisherfolk of Galilee. If men to-day were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. But selfishness and the indulgence of appe-

tite have brought sin and misery, from excuse on the one hand, and from want on the other.

After the multitude had been fed, there was an abundance of food left; Jesus bade his disciples, "Gather up the fragments that remain, that nothing be lost." These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of every soul. By every word of God are we to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.

The miracle of the loaves teaches dependence upon God. . . The providence of God had placed Jesus where he was, and he depended upon his heavenly Father for means to relieve the necessity. When we are brought into strait places, we are to depend upon God. In every emergency we are to seek help from him who has infinite resources at his command. In this miracle Christ received from the Father, he imparted to the disciples, the disciples to the people, and the people to one another. So all who are united to Christ will receive from him the bread of life and impart it to one another. His disciples are the appointed means of communication between Christ and his people. . . . Christ says: "Give ye them to eat." Use the means, the time, the ability you have. Bring your barley loaves to Jesus.

Though your resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ they may feed many. Like the disciples, give what you have, Christ will multiply the gift. He will reward honest, simple reliance upon him. That which seemed a meager supply will prove to be a rich feast.

He that soweth sparingly shall reap also sparingly; and he that soweth with blessing, shall reap also with blessings. . . .

God is able to make all grace abound unto you, that, ye, having always all sufficiency in everything, may abound unto every good work, as it is written, "He that scattereth abroad, he hath given to the poor, his righteousness abideth forever." And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness, ye being enriched in everything unto liberality.—

Mrs. E. G. White, in Ministry of Healing.

# THE FOOD OF HEAVEN

"God said, Behold, I have given you every herb bearing seed [margin, seeding seed] which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. 1:29.

HE food of Eden was pure, with no suggestion of flesh of any kind; and the food of Eden restored will be as pure as that of Eden lost. Nowhere in the Bible is there any hint that man shall live upon the flesh of other creatures, when sin has been purged from the universe of God. Flesh-eating is one of the results of sin. It will not be found when sin is no more; and they who are wise, who are seeking to put away sinful tendencies, will not cling to this sin-breeding child of sin.

On the other hand, we are told something of what will be the food of men when redemption is complete. First, and most important, they shall "eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. "They shall plant vine-yards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." Amos 9:14. "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:25

Flesh shall not feed upon flesh there, nor life be sacrificed to sustain other life; but all will be peace and joy and satisfaction. For the good of his people there, God will feed them upon the fruits of the earth. If such a diet is good for man after sin has run its course, it certainly is good for man while still suffering from the results of sin. There never was a time in the history of the world when we needed pure food so much as in this generation; and there never was a time when so much of the food eaten by man in general was more impure. He who would have pure health now cannot afford to load down his system, through the food he eats, with the impurities and diseases of other creatures. If you would choose health, then choose the diet that has in it the least of disease, the diet planned for man by Him who knows man's needs more perfectly than man himself can possibly know them.— S.

# GOD'S WILL CONCERNING US

God's will for his people. Lev. 20: 26; 2 Cor. 6: 16 - 18. The reason. Eph. 2: 10; Prov. 12: 28; 1 Cor. 6: 20... Health. 3 John 1: 2.

A living sacrifice. Rom. 12: 1.

The body kept under. 1 Cor. 9: 27.

Changed — transformed. Phil. 3: 21.

HIS WILL FOR THE MIND.

Humility. Matt. 11:29.
Faith a foundation stone. Heb. 11:6; Rom. 11:20.
Vigilance, sobriety. 1 Peter 1:13.
Peace. Isa. 26:3.
The mind of Christ. Phil. 2:5.

#### HOW ACCOMPLISHED.

I Peter 1:22, 23; 2 Cor. 7:1; 2 Peter 1:2-4; Phil. 4:4; Col. 4:2; I Thess. 5:16-22.

#### PRACTICAL APPLICATION.

Sweetness of disposition. Phil. 4:5; Gal. 5:22, 23; I Thess. 5:23.—Bible Reading Arranged by Sister McPherson, of Los Angeles, Calif.

#### GOD'S WILL FOR YOU AND ME

Just to be tender; just to be true;
Just to be glad the whole day through;
Just to be merciful; just to be mild;
Just to be trustful as a child;
Just to be gentle, and kind, and sweet;
Just to be helpful, with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best;
Just in the promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me.

- Selected.

# TO FATHERS AND MOTHERS

"That our sons may be as plants grown up in their youth: that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

E sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness. Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work.

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are

the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption.

With their parents, children are to share spiritual as well as temporal burdens. They should be trained to be helpful. Thus they will be taught to serve the Saviour.

The father should be the faithful high priest of the home, the house-band of the family. He should not be so absorbed in business life or in the study of books that he cannot take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions.

As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance. Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and come as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awaken to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may enter the heavenly kingdom. Consecrate your household to God.

Evening and morning join with your children in God's worship, reading his word and singing his praise. Teach them to repeat God's law. Let us do everything in our power to make music in our homes, that God may come in.—Mrs. E. G. White.

## HOW SHALL I GO UP?''

O THAT we all felt to say with anguish of soul, as Judah did when urged to leave young Benjamin in Egypt: "How shall I go up to my father, and the lad be not with me?"

Can we not make up our minds that perilous times are right upon us, and that our children must be instructed in those blessed Scriptures which are the bulwark of our faith?

Christ himself met the temptations of the arch fiend with the Scriptures. But how can we do likewise unless we have them like nuggets of gold laid away in the storehouse of memory? We have the promise that the Holy Spirit shall bring "all things to our remembrance" in times of need; but how can we remember what we have never learned?—Selected.

# GOD MADE MAN UPRIGHT

"Lo, this only have I found: that God hath made man upright, but they have sought out many inventions." Eccl. 7:29.

HEN we consider the lofty ideals of the Egyptians as portrayed in their description of what they considered as justice between man and man, the motives they gave as the basis of ethics, the high regard in which women were held among them, and their numerous examples of humanity in war, our minds are led back to that "fountain higher than itself" from which it drew its greatness. But their comparatively pure religion in the earliest days is even more conclusive proof of a very intimate connection with those who handed down the torch of truth from the long-lost Eden. On this point I present a quotation from the "American Encyclopedia" (Vol. VI., p. 463):—

"In the early days the Egyptians worshiped one only God, the maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few.

"The first use of fire, the discovery of the methods by which it can be kindled; the domestication of wild animals; and, above all,—the processes by which the various cereals [oats, wheat, barley, etc.] were first developed [?] out of some wild grasses,—these are all discoveries with which, in ingenuity and importance, no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an effulgent dawn."

With a little further thought it will be seen that we have in these discoveries, or arts, or whatever we choose to call them, the broad and efficient foundations of civilized life, and without which civilization of any kind is impossible. But when we put with this the further fact that civilization is always an inheritance, that in no single case known to us has a savage race ever thrown off its savagery, and developed an agricultural life and a civilization of and among themselves, and without having learned it from some other people, we see the records of Genesis confirmed, and realize that man did not start on this world as a savage, but only a "little lower than the angels."

And the reason for civilization, being always an inheritance and never self-originated, lies in the fact that moral development must come first. Civilization comes only as the result of character, not vice versa. The individuals of a people must acquire a certain amount of industry, perseverance, and self-control; they must learn how to work, and must exercise the determination to accomplish something before anything like civilization is possible. Thus civilization is the result of character training; character development is only the result of religious influences; and vital religion has never been self-originated by an individual or a people. As in biology life can come only from antecedent life, so are civilization and religion only received from those who already possess them.—George McCready Price, in Signs of the Times, Jan., 1905.

#### THE GOSPEL OF HEALTH

EN need to learn that the blessings of obedience in their fulness can be theirs only as they receive the grace of Christ. It is his grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Right-eousness arises "with healing in his wings." Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent,—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are aroused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.

Our Saviour's words, "Come unto me, . . . and I will give you rest," are a prescription for the healing of physical, mental, and spiritual life. Though men have brought suffering upon themselves by their own wrong-doing, he regards them with pity. In him they may find help. He will do great things for those who trust in him.

Although for ages sin has been strengthening its hold on the human race, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the word of God, and has caused men to doubt his goodness, yet the Father's mercy and love have not ceased to flow earthward in rich cur-

rents. If human beings would open the windows of the soul heavenward in appreciation of the divine gifts, a flood of healing virtue would pour in."—Mrs. E. G. White, in Ministry of Healing.

# THE ONLY TRUE KEY TO SCIENCE

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

EOLOGY is one of the youngest of the sciences, and, as it seems, is about the last to be regenerated by common sense—a long-desired but long-deferred result. But all modern scientists take it for granted that geology has demonstrated that life has been on our globe for millions of years, and that there has certainly been a succession of life here from the low to the high; and they think some form of connected, genetic development much more reasonable than separate, successive creations—on the instalment plan. Darwin could never have found a half-dozen school boys to listen to him if Lyell and Hutton, Smith and Cuvier, had not for several generations got the educated public to accept as "science" the absurd pretensions of the geology.

Behold the sad but natural results of trusting to human reason and science for a hundred years in plain contradiction to the word of the infinite God! The humble child of faith may well say with David, "I have more understanding than all my teachers; for thy testimonies are my meditation." Ps. 119:99.

And so, with "Darwinism at its last gasp," and its "numbered" days, and with even the mirage of geology, its supposed foundation, fading from our vision, it is surely with renewed courage and faith that we turn to the dear old Book which has

told the one story all these years. They only are truly scientific who take God's written word as the key in studying his larger book of nature.

· And how appropriate that, at such an intellectual crisis as this, the Lord is sending a special message to the world about his created works!

"Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

And above all, how appropriate that the Creator is now giving to the world anew his Sabbath as the souvenir or reminder of a creation brought about, not on the instalment plan, as the geologists have taught, but in six literal days!— a reminder also of his power to re-create or redeem us from sin and its consequences!— George McCready Price, in Signs of the Times.

#### THE NEBULAR HYPOTHESIS VS. INFIDELITY

"Ye shall know them by their fruits." Matt. 7: 16.

E know that the nebular hypothesis and the earlier geological speculations were devised by infidels in the interests of infidelity; and in whatever light we view the more mature evolution of our day, it results in denying man's responsibility for the sin and misery which are around us, and in thus shifting the responsibility for the horrible conditions of "this present evil world" back upon the great First Cause of man's being. Hence, if we are to think clearly, and be at all honest, in the use of language, we must say that evolution disarranges or denies the whole plan of redemption, and is thus anti-Christian to the last degree. . . .

And yet we may be free to say that the controversy concerning man's origin has too long hung around the first chapters of

Genesis, even though in them is the first picture that we get of God's work of creation. Many "theistic evolutionists" have tried to make it appear that this is about the only part of the Bible that is directly opposed to their theory. But if all the writings of Moses were obliterated from our knowledge, the situation would not be altered a particle.

The key-note of the Scriptures is that man has sinned; that all are now sinners; and that nothing but divine, creative power can bring us back into fellowship with God and into harmony with his law of love. The present conditions of pain, misery, and death may not, it is true, be eternal either past or future, and may thus be but an incident, a lesson, in the long story of eternal love. But just at present man is not in harmony with his Maker.

Take this general thought out of the Scriptures, and what is there left?

That the present state of our world, and of human nature especially, is not ideally perfect, but is most wretchedly imperfect, abnormal, or depraved, through some cause or causes, no one will, I think, deny.

"All my knowledge is that joy is gone, And this thing wo crept in among our hearts, There to remain."

God did not destroy rebellion in the bud, for then he might have been called a tyrant, and subsequent ages would have served through fear, not love. He has allowed the bud to develop and bear its fruit, and the universe is now pretty well convinced that with the existence of God's law is bound up the well-being of all his creatures. The evolutionist denies that one act of disobedience is sufficient to account for all our world's misery and woe, by natural process, but this is only the old lie of unbelief uttered first in the garden of Eden.— George McCready Price.

# EVOLUTION vs. INFIDELITY

"I have more understanding than all my teachers; for thy testimonies are my meditation." Ps. 119:99.

THE church is in the wilderness of her great temptation. In too many cases she is yielding to Satan's suggestion, and is trying to get the bread of life out of the stones of the desert. She breaks them open, finds a fossil, and discovers (?) that her Master's record of creation is untrue. Eve found out in the same way that she could not die. Eve's descendants are reaping now the fruit of her wonderful discovery. God told man in Eden, "In the day that thou eatest thereof thou shalt surely die." Satan scoffed, and Eve doubted. God has told man the secret of his existence. Satan has scoffed again, and the fashionable church is doubting, and logical doubters are growing cold in church attendance.

Here is one of the chief secrets of the empty pew, the dry sermon, and the decay of spirituality in the churches; and that decay will increase, and the number of empty pews increase, just in proportion as the theory of evolution supplants the truths of God's word in the minds and hearts of those who have called themselves Christian. It is bound to be the case.

Evolution deals in fossils. The starfish forces open the shells of the mollusk, sucks out the life, and leaves the empty shell to fill with mud, and form a fossil. That is what evolution is trying to do with Christianity. With many individual professors of Christianity it is succeeding. They have been robbed of Christian life, spiritual vitality, and all they have left is the dead, fossilized form of what they once had.

The true believer expects to meet God in the place dedicated to his worship; but what incentive has the logical doubter for attendance at such a place? What incentive, then, has the evolutionist for such attendance? What heart has the "spiritual adviser" in his spiritual advice, when he is fostering and propa-

gating a theory which is diametrically opposed to the truth of God's word?

Satan planned his masterpiece of deception for this last generation upon this earth, and we are in that generation. In this thing he has struck at the very root of true religion, belief in God's word, and thousands of casual, careless Christians are caught by the deception. We are told that they are men of the brightest minds; but they are minds which have submitted to the leading of God's enemy — minds which are naturally bright, but which have given more attention to strange philosophies than to the truths of the religion which they professed. Therefore they became narrow toward God and broad toward every species of doubt and unbelief.

But there will be those who will stand fast in the midst of this devastating flood, whose anchor will never drag, however turbulent the sea. These are they who have made a thorough, daily, prayerful study of God's holy word, who have yielded to the leadings of God's Holy Spirit, and who have learned to know and feel their acceptance with him. "Wherefore gird up the loins of your mind." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—Selected.

# SPIRITUALISM A DELUSION

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

HIS scripture is especially applicable as a warning against Spiritualism. If the mind commences to run in the channel of phrenology and animal magnetism, it is almost sure to lose its balance. "Vain deceit" takes possession of the imagination.

Many think there is such power in themselves that they do not realize their need of help from a higher Power. Their principles and faith are "after the tradition of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this. He does not direct the minds of men to themselves, but to God, the Creator of the universe, as the source of strength and wisdom.

Spiritualism is a most successful and fascinating delusion,— one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of these loved ones; they relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering about them and communing with them. These evil angels who assume to be dead friends, are regarded with a certain idolatry, and with many, what they may say has greater influence than the word of God. This holy word they entirely reject, or they select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements to suit their own corrupt nature, and ruin souls.

With due attention to the word of God, all may be convinced, if they will, of this soul-destroying delusion. That word declares in positive terms that "the dead know not anything." Eccl. 9:5, 6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The word of God expressly declares that the dead have no more a portion in anything that is done under the sun. Spiritualists say that the dead know everything that is done; that they communicate to their friends on earth, give valuable information, and perform wonders. "The dead praise not the Lord, neither any that go down into silence." Satan, transformed into an angel

of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, and place him upon a pinnacle of the temple, and again could take him up into an exceeding high mountain, and present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to Jesus, even after he had taken upon himself man's nature.— Selected.

## THE NEW THEOLOGY vs. INFIDELITY

HERE are some of the steps, as given by an advocate of the New Theology, which have led to open infidelity:—

"First came geology, with its message that the world was not made in six days. The church replied, 'Six days does not mean six days; it means six long periods.' Then came anthropology, with its message that man was not created six thousand years ago; but that he has been on the earth at least ten or fifteen or twenty thousand years. The church replied, 'The Bible is not authority on matters of chronology.' Then came evolutionary science, with its message that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then the church replied — Nothing. Then followed literary criticism. . . Then came the study of comparative religions. . . Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed."

These attacks upon the foundations of Christianity were resisted with some show of earnestness for a time, but the step taken in 1844 prepared the way for all that followed, and those who had accepted human opinion in place of the word of God at that time could not successfully withstand the logical development of this course in later years. And so it has gone on step by step, until the following announcement of the over-

throw of the old faith has been made, and has been allowed to pass unchallenged:—

"Liberty to think and teach in the terms of the New Theology, and to interpret the Bible in the terms of the new criticism, is no longer denied in the Protestant churches."

The exercise of this "liberty" on the part of those who have already been claiming it has brought the following results:—

A pantheistic god, instead of a personal God.

A human saviour, instead of a divine Saviour.

Infallible scholarship, instead of an infallible Bible.

"Modern thought," instead of a "Thus saith the Lord."

A development of religious ideas from the human mind, instead of a revelation from God.

The natural in all things, the supernatural in nothing.

Reformation, instead of regeneration.

Culture, instead of conversion.

A change of environment, instead of a change of heart.

The energy of the flesh, instead of prayer and faith.

Interest in the secular, instead of zeal for religion.

Nobody afraid of hell, and nobody caring much about heaven.

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.

Is it not time that the message of the commandments of God and the faith of Jesus should do an aggressive and powerful work in calling out of the fallen churches those who tremble at the word of the Lord? The great body of the nominally Christian church will never come back, as a whole, to the original platform of Protestantism. Only those individuals who listen to the call, "Come out of her," and who accept God's final message of warning to the world, will be able to stand in the crisis which is just before us. "Is the time fully come to sound aloud the message of Rev. 18: 1-4 in connection with the first, second, and third angels of Revelation 14?" Let the facts answer. — Advent Review and Herald.

# MODERN GOSPELS VS. THE BIBLE GOSPEL

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."
Rom. 1:16.

There is the gospel of intellectualism, making its appeal to the intellect. There is the gospel of moralism, making its appeal to the ethical nature. There is the gospel of symbolism, making its appeal to the ethical nature. There is the gospel of symbolism, making its appeal to the imagination. In their extreme forms each of these gospels exaggerates a part of man's nature which cannot be dominant without disaster; and even in the less extreme and more admirable forms they attempt to minister to the spiritual nature of man through some subordinate faculty, with a foreordination to failure.

Man needs God. Dying man needs the living Christ. The intellect can bring us only to *thoughts* about God, not to God. Morals can bring us only to *determinations* for God, not to God. Esthetics can bring us only to *representations* of God, not to God. Symbolism, however exquisite and suitable, can bring us only to *symbols*, and not to the Deity symbolized.

The gospel of Jesus brings us to Jesus. In the central realm of spirit, the living Christ comes to us, demonstrates himself to us. Therefore, let the first thing be first. Christ within, and thoughts, feelings, volitions, thenceforth spring from a new life; while intellectualism, moralism, estheticism, and symbolism cease to be dangerous. — *Dr. Forsyth*.

# A PROTEST AGAINST MODERN THEOLOGY

IRST of all, the modern view gives pre-eminence to Christ's example rather than his vicarious death for sinners. It shifts the practical center from the cross to the pattern, and from

faith in his sacrificial work to following in his steps. This is a serious mistake, easily made, for it confuses the position of a sinner before repentance and faith, with the position of a believer after acceptance of salvation. It is Peter who gives us the familiar phrase, "leaving us an example, that ye should follow his steps;" yet the same inspired writer, more explicitly than any other in the New Testament, puts the fact that "Christ suffered in our behalf" in its true order, before the furnishing of an example; and what is meant by such vicarious suffering he more minutely defines—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Peter 2:21,24,25.

#### THE FATHERHOOD OF GOD.

The modern view likewise makes much of "the universal fatherhood of God and brotherhood of man"-a fascinating doctrine which it seems very ungracious to antagonize, or even criticize. But the only point of importance is not, Is it popular? but, Is it scriptural and spiritual? That there is such a natural fatherhood and brotherhood no one denies, for, as Paul said at Mars Hill, "We are his offspring." But this is a very different word. Impenitent sinners are never called sons of God. Sonship is a higher term, reserved for regenerate believers. Sin transfers moral relationship from God to the devil; and hence our Lord himself boldly told those who boasted of their natural filial relation to Abraham, and through the father of the faithful to God, that their practical obedience to sin and Satan made them, morally, children of the devil, - "Ye are of your father the devil." John 8:44.

To modernize such inspired teaching may involve risk of glossing over, with a polite terminology, the awful moral estrangement of sin, as a virtual denial and forfeiture of the filial relation. There is in it no proper acknowledgment of prayer or of the Holy Spirit's work. It leaves out the vital factors in the problem.

The primary message to men, in their sins, is, "Look unto me and be ye saved, all the ends of the earth; for I am God," a Saviour, there is none beside me (Isa. 45:21,22); and that the primary motive of missions is to proclaim this one way of salvation and restoration of sonship.—Notes from Dr. Arthur T. Pierson's article, a criticism of "Missions from the Modern View."

#### MAN CANNOT SAVE HIMSELF

"Jesus saith, . . . I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14:6.

HE principle that man can save himself by his own works, lies at the foundation of every heathen religion." Satan's purpose is accomplished when he succeeds in leading a man to look within himself for saving power. The pitiable condition of the Chinese at the present time is but the fruit that must come from such a form of religion, and shows how utterly hopeless are those who are trying to attain to a better life and yet have no knowledge of the true Saviour.

The doctrine of the transmigration of souls underlies all the Buddhist teaching. The wheel of transmigration is ceaselessly turning in hades, with its six orders of beings, viz., insects, fishes, birds, animals, poor men, and mandarins. The credits gained in this life by carrying out the precepts of Buddha, or the demerits received by disobeying them, determines which of these six the soul of the person will inhabit after death. The highest state of perfection they can hope to attain to on this earth is a condition in which the body needs no care, and the mind is devoid of all thought or care for the common concerns of life. By sitting for hours in a state of contemplation, they may in time become immortals. Their idea is to refine and stimulate the

spiritual part of their nature by abstraction from the things which concern this present life.

The Buddhist heaven which the ordinary worshiper hopes to reach is called the Western Paradise. They have other heavens higher than this, where the liberated soul reaches a state bordering on absolute nothingness.

The Buddhist hells pictured so graphically in the temples are enough to frighten the bravest. The victims, usually women, are shown suffering in the hell of the chopping knife, the caldron of boiling oil, the lake of blood, the bridge of snakes, and other terrible scenes of a like nature.

As you think of these conditions, can you feel that you have no responsibility in giving the gospel message to those who are groping in these midnight practices? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—A. C. Selmon, M. D., on China's Religions.

SATAN, as a thief, started the claim of the possibility of perfect life outside of Christ. He robbed man of confidence in Christ, and stole from Christ, so far as possible to do, the honor of giving righteousness and life. He came to deprive us of these things, to destroy us.— Selected.

# CHRIST THE SEED THAT SHOULD BRUISE THE SERPENT'S HEAD

"I will put ennity between thee and the woman, and between thy seed and her seed." Gen. 3:15.

NE of the definitions of "subtile," or "subtle," is "acute in mind." Therefore, the serpent, besides being more comely in appearance, was more intelligent before the curse

came upon it than afterward. Inasmuch as it was the most intelligent of all earthly creatures, excepting man, it is fair to suppose that it was also the most attractive. And these peculiar endowments would naturally cause the tempter to select it for his medium in the temptation of the woman.

The woman stands for the church smitten by the adversary, and the serpent stands for Satan, the adversary, whose medium it was. The Lord put enmity between his church and her would-be destroyer; this enmity is the light of gospel truth. It is a "light, which lighteth every man that cometh into the world" (John 1:9); a light which, if followed, will enable every one to know the true character of the adversary, and to avoid his wiles. The endowment of every one in this respect is sufficient to leave him without excuse in the event of his going after strange gods. Rom. 1:18-21.

Christ is the seed of the woman that shall finally bruise the "serpent's" (the adversary's) head. Satan is continually striking his vicious fangs into the heel of the church. He can vex and annoy by his persecutions, but he cannot destroy. He could even put to death for the moment the Head of the church, but through that very thing, and the subsequent resurrection, she won a glorious victory, and the assurance of final triumph. Satan could not have achieved even that momentary appearance of victory at the cross had not the Son of God, the Seed of the "woman," chosen to lay down his life as a ransom for all the victims of Satan's deception. This ransom price was paid in purpose in the beginning, so that it was just as available to Adam and all his descendants before the cross as it has been since. Christ tasted death for every man. Heb. 2:9.

Christ will eventually destroy the adversary, known as "that old serpent, called the devil, and Satan." The Son of God was manifested "to destroy the works of the devil." I John 3:8. He assumed flesh and blood "that through death he might destroy him that had the power of death, that is, the devil." Heb.

2:14. The devil and his angels understand this (Matt. 8:28, 29), and Revelation 20 tells of the consummation. It is this deliverance of the church from the grasp of her enemy, and his final overthrow, that is assured to the woman in Gen. 3:15.—Signs of the Times.

# KNOWING THE TRUTH

THE truths of Christianity center about Jesus Christ. They are all related to him, because they all proceed from him, No truth of Christianity is fully grasped, therefore, unless its relation to Christ is perceived. The recipient of truth does not really know the truth until that truth has led him to Christ.

Knowing the truth, therefore, in a Christian sense, is something more than knowing historical facts or believing doctrines. It is being led to Christ, led to accept and exalt him as the Saviour of the soul. All Christian truth exalts Christ as the Saviour of a lost race, and this is a good test of any doctrine claiming to be of divine origin. We need not be afraid of any doctrine that lifts up Jesus Christ as the world's Redeemer, that leads one to put all trust in him for salvation, and no trust in the arm of flesh. The devil is not warring against himself. He is not foisting upon the world doctrines that undermine his own kingdom and advance the kingdom of Christ. On the other hand, we may well beware of any doctrine or teaching that tends to cast any obscurity over the person of Christ lifted up as the one only and all-sufficient Saviour.

To know that the dead are sleeping unconscious in their graves, instead of existing as conscious spirits in another realm, is to know a fact, but this alone is not knowing the truth. The truth of which this fact is a part, is that which exalts Christ as the only avenue to immortality. So also of other important doctrines. We may know them as facts, as true, without know-

ing the truth. We may know that the seventh day is the Sabbath, but unless we know the Sabbath truth in its relation to Christ as Creator and Redeemer, we come short of knowing the truth. We should study every truth to discover its relation to Christ as man's Redeemer, and how through it we may honor him.

The charge has often been brought by opponents of the truth for these times, that those who preach it preach doctrines, but do not preach Christ. When the truths of this message are understood and proclaimed in their relation to Christ, this charge will be effectually refuted.

Christ is "the way, the truth, and the life." To know the truth is to become acquainted with him. And the only safety from error is to know him. We may know many things which are true, and yet be led into error. Logic will not save us from this fate. A half truth is often the foundation of a whole lie, and the deceptions of Satan are based upon much that is true. Our safety is in receiving the love of the truth, which is not the love of science or of logic or of mere intellectual discovery, but the love of that which exalts Christ and humbles self. The truth which is unto salvation, is known not by the intellect merely, but by experience of the heart. Let us not rest satisfied with a knowledge of facts and of argument, but follow on to know the truth. -L. A. S.

As Martin Luther, foreseeing the approaching rationalism and pseudo-spiritualism, remarked, "Christ did not say of his Spirit, but of his words, they are spirit and life."

This is not deifying the letter as letter; apart from the indwelling Spirit, the letter throughout killeth. But God's words are not merely letters, but spirit and life. Paul's argument in Galatians (not to seeds, as many, but to the seed, as one) is not according to the taste of Japheth; Paul, who was determined not to be afraid of the offense and foolishness of the cross, has often been criticized as falling into Talmudical trifling, by men

who little knew that their vaunted intellectualism and spirituality are allied to that rationalism by which Jewish, papal, and philosophical rabbis have made the divine truth of none effect. But the God, without whom not even a sparrow can fall to the ground, and who shows wisdom in the minutest work of his hand, may surely have watched over every expression used in his Scripture; and to discover the wonders of God's word by microscopic examination, is the sign not of a trifling but of a great mind. — Dr. Adolph Saphir.

# A FIRM PLATFORM

THOSE who have accepted the reform message now going to the world to prepare a people for Christ's return have reason to thank God that they stand on a firm platform. This platform is the commandments of God and the faith of Jesus.

All around them in the religious world they see confusion and uncertainty. They see multitudes of people "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness." Insidious errors taint the religious atmosphere, undermining and destroying the foundations of faith. The Bible is robbed of its authority; the forms and phrases of Christianity are used to clothe a system devoid of faith and piety. The most fundamental truths of the Christian religion are being lost to view in the fog of error.

The true followers of Christ are now commissioned to go everywhere, giving the trumpet a certain sound. They go bearing a definite message. They raise aloft a banner bearing an inscription whose force and significance are plain to all,—"the commandments of God and the faith of Jesus." Under that banner people know where they stand, and what they believe. They understand the history of the past, and know what is to come in the future. Most important of all, they know what is present duty.

The commandments of God — what a straight, solid highway is this for the feet of those seeking the better world to come! There can be no sin, no error, in that pathway. Keeping the commandments of God must bring the approval of God, and must put the soul in touch with the power and the wisdom of God. "The law of the Lord is perfect, converting the soul." "The commandment of the Lord is pure, enlightening the eyes." Nothing can overthrow the law of God, so long as God himself remains supreme. Nothing can prevail against that law, or against the keepers of it. So long as one keeps in that pathway, he cannot be led into worldliness, nor drawn into any of the delusions that so abound in the present age. Study of the law of God and meditation upon its precepts are most highly conducive to soundness of the mental and moral faculties.

But the law of God is not all of Christianity; there remains "the faith of Jesus." The commandments of God mean perfection of character, and the faith of Jesus is the avenue through which perfection is reached. "The commandments of God" upon our banner means that we combat all that teaching which would sweep away in men's minds the foundation of God's government and the groundwork of their allegiance to him; and "the faith of Jesus" means that with our uplifting of the law we uplift Christ as the one and only means of our keeping it, the sinner's only hope for future life, and proclaim the doctrine of salvation by faith in him. It means also that we proclaim not mere "faith," as the term is now often used to designate confidence in something that rests on human reasoning or speculation, but "the faith of Jesus" - that which carried Jesus through the darkness and trials of his earthly life, and gave him victory over the world and the powers of evil. Let us raise aloft this banner. Let us be glad for a definite message, a firm platform, a light that illumines past, present, and future, and a clear trumpet call to Christian duty. - L. A. S.

## 'PRFACH THE WORD''

HAT is good preaching? It is giving the message of a living Christ to a dving world. It is giving the message living Christ to a dying world. It is giving the message of a soon-coming Christ to a church that has been stupefied by the deadly narcotics of the world. It is pouring out the gospel of Christ in purity, through a vessel that has been purified by it, that it may do its purifying work in the sick and polluted hearts of men. It is not dispensing pious lectures upon passing themes; but it is the burning of the great truths of redemption into the very souls of perishing men and women. And that is the kind of preaching that counts — it is the only kind that does. The gospel is not given for entertainment. Men and women may be highly entertained by pulpit discourses while their souls are starving for the bread of life, or are slipping out into those mysterious regions from which they cannot be reclaimed. "Preach the word;" that has in it the message that is due; the food that the soul needs; the power to convict of sin. "Preach the word," and that will be good preaching.

Many do not wish to know that they are sinners. They avoid all places and occasions where they think the Lord would reveal to them their sins. They seem to think, if they are not convicted of their sins, they are not so sinful as though they were convicted. But conviction does not make the sinner worse. It is a step toward something better, for it reveals to him his true condition; and, knowing his true condition, he can come to Him who is able to remedy every defect, and wash away every sin. Let not the deceitfulness of sin keep you back from knowing your true condition. "Be not deceived; God is not mocked."—Selected.

Not Suitable. — A theological writer concludes that "the teachings [of Jesus] as they stand are unsuitable to our times

and to a large extent antiquated." And this is true, though not in the sense this religious infidel designed. The teachings of Christ do not suit "our times." They did not suit the times of the Pharisees and Sadducees. They did not suit the times of the Dark Ages. The carnal mind is ever, and has been ever, at enmity with God's will and way; and the carnal mind controls "our times." The teachings of Jesus can never be mingled with or patched upon the political life or institutions of the world. They will never fit. But they meet the needs of every soul in every age, at all times; and whenever a soul will yield himself by full personal surrender to Jesus Christ, he will find a new life, the life of the Christ within, to which only the teaching of Christ and his book will be suitable. For, reader, Christianity is not a mere ethical system, but a life, transforming in its power. and lifting other lives onto a new plane in a new sphere. It is old, but not antiquated; it is new, but not novel; it is eternal, but livingly eternal.— Selected.

## NUGGETS OF GOLD

who separates the gospel from its proper setting. He who separates the gospel from its proper setting loses the blessing and life of the gospel and obtains little more than a form of words. The great power of the good tidings of God comes in the setting God has given it. For instance, the mighty saving message in Noah's day was the gospel set in the warning of a coming flood. The saving message of Moses to Israel was the gospel in the setting of the call out of Egypt. The saving, justifying message in John's day was to believe in a Christ about to be manifested. A little later the gospel message took on a new setting of a Saviour crucified and risen. In none of these cases would it do for men to excuse themselves and say, "I will believe as my forefathers believed." God's message had

advanced into new duties and clearer light, but with the same infinite power to save from new delusions. So God's message for this day and this generation is the same "everlasting gospel" in a setting appropriate to the time. Innumerable dangers threaten to engulf the world; every wind of doctrine is blowing. Spiritualism under various names is spreading like a pall its darkening, soul-destroying doctrines over the earth. Apostasy and infidelity stalk forth in popular garb under learned and pious Calamity in various forms is coming on the earth. great popular churches, rich, proud, and lifted up, ignoring the truth of God that makes for humility and the power of godliness, have, in following their own way, become Babylon, and in turning from God's healing message, have become Babylon fallen. But in importance, transcending all other events, Christ is coming, and the kingdoms of earth are to pass to their rightful Lord. God's truth, buried in error, is to be restored in its pristine purity. The commandments of God and the faith of Jesus are to be emblazoned on the banner of the hosts of God in contradistinction to the worship of the beast and his image. And this is the true setting of the gospel message for this time. This is the setting God has given it in Revelation 14. He who ignores the warnings, the dangers, the great central theme, of Christ's coming, misses a mighty part of the gospel, and will know but a form of truth with little of its power. As long as the churches neglect the gospel setting, so long will division, strife, weakness, inefficiency, and defeat mark her course. The fulness and power of the gospel lies in the form that God has given it, in the setting where he has placed it. "What God hath joined together, let not man put asunder."

### MAN'S ENABLING ACTS.

The need of the world is not more theory, but more practical godliness; not more theology, but more willingness to listen to what God has declared and do what he has commanded. The world is full of expert duty-dodgers; what it needs is more bur-

den-bearers. The world is full of self-seeking; what it needs is more self-sacrifice and obedience to the higher law of service. Who serves self is the slave of sin; who serves his fellow-men is in line for joint inheritance with the King of kings and Lord of lords. There is an immediate gain that means eternal loss; there is an immediate loss that means everlasting gain, a gain that is "incorruptible and undefiled, and that fadeth not away." It is more important that we do what God commands than that we invent the most skilful scheme for doing something that he has never commanded or authorized, while we leave undone the great duty he sets before us. Is it unpopular to be in the minority? He who stands with God alone has a majority the strongest can never overthrow. He who would be disloyal to God in order to be in the majority will one day find himself in a minority he would gladly shun, and with a record he would give the world to hide.

Men measure greatness by power to sway, to command, to lead; by wealth, by fame, by learning, by scientific attainment, by mechanical ability. Some of these "great" men have been the greatest tyrants. Not so does God measure greatness. He measures for eternity as well as time. Character with him is more than claim or coin. The world's great men may have a wide career, but it is exceeding brief. The man of character may seem to have a narrow career, but it is as long as eternity. Two multiplied by eternity is infinitely more than 10,000 multiplied by forty. All of the world's greatness, apart from God, is nothing, and will be reckoned a thing of naught. But "in the way of righteousness is life, and in the pathway thereof there is no death." The capability of enduring right is greater than to shine for a time as a meteor, and then go out in darkness. The poet truly has said of God, "That thy greatness goodness is," and it truly follows that, in God's estimation, the good alone are great.

God's precepts and invitations are enabling acts to him who believes. Yielded to with all the heart, in faith in Christ Jesus,

the precept becomes a promise filled with all the potency of God. It is no longer, "Thou shalt have no other gods before me," but, Thou dost have no other gods before me. He who accepts Christ's invitation with all his heart will find in the invitation the power to reach the Master. In God's word is all the power and might of omnipotence. Use it, soul, on the Godward side, or, resisted, you will be crushed by it. He doeth according to his will; make his will thine own.—Signs of the Times.

"CREED is a cold hand reaching out of the grave of the past to fetter the brain and chill the soul of the living. It puts form in the place of spirit and ritual in the place of righteousness."

"THE Bible is not a riddle, but a revelation."

## THE INFALLIBLE PREACHER

HERE always have been those who preached error instead of truth, from the time that "notable preacher" said "thou shalt not surely die," until the present time; and there always will be until the devil, the "father of lies," goes "into the lake of fire," and is destroyed. Not only have there been those who preached lies deliberately, but many have been honest in preaching error, thinking they were giving God's truth. But good intentions will not save the life of him who takes poison by mistake, and unless an antidote is administered, death will result. So with those who imbibe error, as soon as it is known to be error, the blood of Christ must wash it away, and God's truth take its place, or the soul will be lost. "Ye shall know the truth, and the truth shall make you free."

"Error, once wedded fast,
Holds its victims till the last."

There is only one infallible preacher, and that is He who says, "I am . . . the truth." John 14:6. He said, "We testify that we do know." Therefore being the truth, and knowing the truth, when He spoke it was the infallible truth. No one who has not the mind transformed by the grace of Christ, can speak from the heart the truth. He may repeat the words of him who speaks the truth; but unless the love of that truth is in his heart, his repeating words does not make them the truth any more than the words of a parrot who only imitates a sound. The tempter repeated the scripture of truth when he asked Christ to cast himself down from the pinnacle of the temple. He said, "It is written, He shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." But he failed to quote to him the whole of the truth, and so turned what he did quote into a lie. The part he left out was, "to keep thee in all thy ways." It was only as the angels were allowed "to keep thee in all thy ways," that it was possible for them to exert their power to "bear thee up lest at any time thou dash thy foot against a stone." So, instead of the words of truth being the truth, as they came from the lips of one whose heart was sinful, they were a lie clothed in the robes of truth. There being "no truth in him" (John 8: 44), he could only speak of his own, for "he is a liar and the father of it."

It is evident, therefore, that Christ is the only infallible preacher, who, of himself, can tell the truth. His word spoken either directly, or by those who "spake as they were moved by the Holy Ghost" (2 Peter 1:21), is the only infallible word of truth. So, also, one's heart must be transformed by the grace of God, or, as the apostle puts it, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23), and then "preach the word," in order to be an infallible preacher of truth.

As it is necessary for one's heart to be right in order to speak the truth, so it is equally necessary for one's heart to be right in order to hear the truth aright. The true hearer must be willing to acknowledge that "God be true, but every man a liar." Rom. 3:4. It is just as impossible for the carnal mind to hear the truth as it is to speak it. Of the abundance of the heart the mouth will speak, so the words of truth are transformed by the carnal mind, which hears so that they are no more the truth, unless the Holy Spirit is allowed to have its way with the mind. Said Jesus, "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." John 8: 43, 44. The man who tests God's message by his own ideas of truth, will never learn the truth nor listen to it. The wisdom of this world will crucify the truth of God, even as it did its Author. I Cor. 2:7, 8.

The truth of God, received as the truth of God, and in the love of it, is the only thing that will save the soul. The world is perishing for the lack of messengers who can present the word of life, and because the truth cuts across the path of their own ideas, the world is turning away from those who do preach it.—

J. B. Blosser.

THE true Israel of God, or church of God, as it is sometimes called in the divine word, is the kingdom of God and of Christ on earth, and will be perpetuated as a nation throughout eternity (Jer. 31:36), and the King will be higher than the kings of earth, as the spiritual realm is higher than the fleshly realm. Ps. 89:27.

When the children of the kingdom turn to earthly governments for power and support, they commit treason against the kingdom of Christ (Ps. 89:30-32); for he will be head over all things to his subjects. Eph. 1:22. The time will come when the King will remove everything that is in his way. Christ said after his resurrection, "All power is given unto me in heaven

and in earth." Matt. 28:18. "The harvest is the end of the world; and the reapers are the angels." Read Matt. 13:38-43.

— Selected.

# JESUS, PRECIOUS JESUS!"

AM so glad we have a glorious eternity, and the language of the beautiful city in which to tell this ever wondrous story, and the music of heaven, in which to sing the new song. "Every good and perfect gift" is bestowed by our Father in heaven, but the greatest of all his gifts is Jesus. "For God so loved the world that he gave his only begotten Son, that who-soever believeth in him should not perish, but have everlasting life."

By his coming we are made heirs of God, and joint heirs with Jesus Christ our Saviour.

"Sweetest note on mortal tongue, Sweetest music ever sung, Sweetest name in angel's song, Jesus, precious Jesus."

[Part of an article written by my dear Sister Lizzie, and used at the last meeting which she ever conducted, held at West Avon church, Hartford Co., Conn., about October, 1901.— M. H. W.]

## CHRIST OUR EXAMPLE

UR Lord Jesus came to this world as the unwearied servant of man's necessity. He took our infirmities and bare our sicknesses, that he might minister to every need of humanity. The burden of disease and wretchedness and sin he came to remove. It was his mission to bring to men complete restoration;

he came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought his aid, and none who came to him went away unhelped. From him flowed a stream of healing power, and in body and mind and soul men were made whole.

On the green hillslopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to him, was to be found his hospital. In every city, every town, every village through which he passed, he laid his hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive his message, he comforted them with the assurance of their heavenly Father's love.

All day he ministered to those who came to him, in the evening he gave attention to such as through the day must toil to earn the pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of his soul, and none could appreciate the weight that rested upon him. Through childhood, youth, and manhood he walked alone, yet it was heaven to be in his presence. . . His life was one of constant self-sacrifice. . . . He came to live in our behalf the life of the poorest, and to walk and work among the needy and suffering. Unrecognized and unhonored, he walked in and out among the people for whom he had done so much.

During his ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of his words, that he came not to destroy, but to save. . . . As he passed through the towns and cities, he was like a vital current diffusing life and joy.

The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of his work. . . . The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written." "What saith the scriptures? How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, he presented the word. With clearness and power he proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the scriptures came to men as a new revelation. Never before had his hearers perceived in the word of God such depth of meaning. . . .

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony he spoke of heavenly things, bringing eternity within their view. To all he brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly his own he helped all who were in sorrow or affliction. With tender, courteous grace he ministered to the sin-sick soul, bringing healing and strength. . . . He taught in such a way that made them feel the completeness of his identification with their interests and happiness. . . What a busy life he led! Day by day he might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tender-hearted, pitiful, he went about lifting up the bowed down and comforting the sorrowful. Wherever he went, he carried blessing.

While he ministered to the poor, Jesus studied also to find ways of reaching the rich. . . .

Christ came to this world to show that by receiving power from on high, man can live an unsullied life.

### BROTHERLY LOVE.

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that his gift of mercy

and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced his movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to his heart was a soul thirsting for the waters of life. He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company he found himself, he presented a lesson appropriate to the time and the circumstances. Every. neglect or insult shown by men to their fellowmen, only made him more conscious of their need of his divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often he met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others he met who were fighting a hand-to-hand battle with the adversary of souls. These he encouraged to persevere, assuring them that they would win: for angels of God were on their side, and would give them the victory.

#### DAYS OF MINISTRY.

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with his glory. It is written of Christ, "His going forth is prepared as the morning." Quietly and gently the daylight breaks upon the earth, dispelling the darkness and waking the world to life. So did the Sun of Righteousness arise "with healing in his wings."

"Thou hast been a strength to the poor, A strength to the needy in his distress, A refuge from the storm, a Shadow from the heat."

"I will bring the blind by a way they knew not:
I will lead them in paths that they have not known;
I will make darkness light before them,
And crooked things straight;
Thèse things will I do unto them, and not forsake them."

"Sing, O ye heavens, for the Lord hath done it: Shout, ye lower parts of the earth; Break forth into singing, ye mountains; O forest, and every tree therein; For the Lord hath redeemed Jacob, And glorified himself in Israel."

The voice of the mighty Healer penetrated the deaf ear. A word, a touch of his hand, opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. His voice reached the ears of the dying, and they arose in health and vigor. Paralyzed demoniacs obeyed his word, their madness left them, and they worshiped him. The poor peasant and laborers, who were shunned by the rabbis as unclean, gathered about him, and he spoke to them the words of eternal life.

"The kingdom of God comes not with outward show." It comes through the gentleness of the inspiration of his word, through the inward working of his Spirit, the fellowship of the soul with him who is its life. The greatest manifestations of its power are seen in human nature brought to the perfection of the character of Christ.

The followers of Christ are to be the light of the world; but God does not bid them make an effort to shine. He does not approve of any self-satisfied endeavor to display superior goodness. He desires that their souls shall be inibued with the principles of heaven; then, as they come in contact with the world.

they will reveal the light that is in them. Their steadfast fidelity in every act of life will be a means of illumination.

Wealth or high position, costly equipment, architecture, or furnishings are not essential to the advancement of the work of God; neither are achievements that win applause from men and administer to vanity. Worldly display, however imposing, is of no value in God's sight. Above the seen and temporal, he values the unseen and eternal. The former is of worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character which is the fruit of the Holy Spirit's working in the soul.

When God gave his Son to our world, he endowed human beings with unperishable riches—riches compared with which the treasured wealth of men since the world began, is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with him, we are to receive, to reveal and to impart.

Human effort will be efficient in the work of God just according to the consecrated devotion of the worker, by revealing the power of the grace of Christ to transform the life. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness.

In choosing men and women for his service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, "Do they walk in such humility that I can teach them my way? Can I put my words into their lips? Will they represent me?"

God can use every person just in proportion as he can put his spirit into the soul-temple. The work that he will accept is the work that reflects his image; his followers are to bear, as their credentials to the world, the ineffaceable characteristics of his immortal principles. . . . We dwell much on the greatness

of Christ's life. We speak of the wonderful things that he accomplished, of the miracles that he wrought. But his attention to things accounted small is even higher proof of his greatness. . . . Christ is to-day the same compassionate Saviour as when he walked among men. He is as verily the helper of mothers now as when he gathered the little ones to his arms in Judea. The children of our hearths are as much the purchase of his blood as were the children of long ago. . . . As the Holy Spirit moves upon the hearts of the children, co-operate with his work. Teach them that the Saviour is calling them, that nothing can afford him greater joy than for them to give themselves to him in the bloom and freshness of their years. The Saviour regards with infinite tenderness the souls whom he has purchased with his blood. They are the claim of his love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-trained and most attractive children, but to those who by inheritance and through neglect have objectionable traits of character. But Iesus looks upon these children with pity. He traces from cause to effect.

The Christian worker may be Christ's agent in drawing these faulty and erring ones to the Saviour. . . He may give courage and hope and through the grace of Christ may see them transformed in character, so that of them it may be said, "Of such is the kingdom of God." . . . Jesus knows the burden of every mother's heart. . . In every grief and every need he will comfort and help. Let mothers come to Jesus in their perplexities. They will find grace sufficient to aid them in the care of their children. The gates are open for every mother who would lay her burden at the Saviour's feet. He who said, "Suffer the little children to come unto me, and forbid them not," still invites mothers to bring their little ones to be blessed by him.

In the children who were brought in contact with him, Jesus saw the men and women who should be heirs of his grace and subjects of his kingdom, and some of whom would become mar-

tyrs for his sake. He knew that these children would listen to him and accept him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted. In teaching, he came down to their level. He, the Majesty of heaven, answered their questions and simplified his important lessons to meet their childish understanding. He planted in their minds the seed of truth, which in after years would spring up and bear fruit unto eternal life.—Mrs. E. G. White, in Ministry of Healing.

### A FEW QUESTIONS

THE MEANING OF JEW.

OES the term Jew apply to all of the tribes of Israel, or to the tribe of Judah alone?"

The word is used as referring to a citizen of the kingdom of Judah, embracing the tribes of Judah, Benjamin, and the Levites among them, though spiritually it has a far larger meaning. Scholars differ as to its derivation. Some contend that it came from Jahwe (another way of spelling the covenant name of God), Jahwes (Jews, as in our language), the people of Jahwe or Jehovah. Others hold that it came from the tribe of Judah. But in God's mind this comprehended all; for in Judah was the rulership, and from that tribe came Christ, the Creator, the Redeemer, the King of all Israel. Gen. 49:10. Therefore Jesus declares, "Salvation is of the Jews." John 4:22. And therefore Paul declares, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God." Rom. 2:28, 29. The true child of God is a Jew. grafted in through Jesus, the Lion of the tribe of Judah.

### THE FIRST HEBREW.

"Who was the first Hebrew or Jew that ever lived upon the earth? I mean when and from whom did the Jewish nation spring? Is the Jewish nation now extinct?"

The word "Hebrew" came from Eber, or Heber, an ancestor of Abraham. Gen. 10:21; Luke 3:35. So Abraham and his descendants are called. See Gen. 14:13; 39:14; 40:15; 41:12; Ex. 2:6; Deut. 15:12; I Sam. 4:6; Jer. 34:9 (used synonymously with Jew); Jonah 1:9; Phil. 3:5. These are sufficient to show the origin of the name and its application by both the people and the nations to the seed of Abraham, Isaac, and Jacob. The term "Jew" first occurs in 2 Kings 16:6. It probably comes from the tribe of Judah; although there are some scholars who think it came from the name of God, meaning the people of Jahwe, Jahve, or Yahwe, or Jehovah. A true Jew is described in Rom. 2:28, 29, a believer in the Shiloh of the tribe of Judah. Gen. 49:10; John 4:22: The Jewish nation is extinct, the Jewish people are found in all parts of the world.

#### HOPELESSNESS OF ERROR.

"Please explain Isa. 28: 18 - 22, especially verse 20."

One's religion ought to be that which would give him confidence, strength, rest in times of trouble, and the fullest fruition at last. These of which the prophet speaks are those who have been trusting in lies, who have been counting death a friend, who looked for a good time, who thought they had within themselves power over death and the grave, instead of trusting in Christ, the foundation stone, the tried stone, the precious corner-stone. See verses 14-16. Verse 17 declares that God's judgments of the last days (Rev. 16:17-21) will reveal all this, and show the utter weakness of their refuge of lies. Their time of peace was a dream, their covenant with death is annulled, and the supposed friend becomes an enemy, a scourge, that cuts down and destroys day and night. The bed of lies on which they had hoped to repose is now too short for comfort, and their false cov-

ering gives them no protection. Verse 21 brings to view God's "strange work," when just wrath will be finally meted out upon all; and verse 22 is his plea to the wicked to turn from the destruction sure to come.—Selected.

## WHO ARE ISRAELITES?

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:4, 5.

HE ninth, tenth, and eleventh chapters of Romans are devoted especially to the answer of this question, but only a portion of it can be dealt with in this article. The matter has, however, been clearly indicated in the second, third, and fourth chapters.

This does not mean that the chapters themselves should be dismissed with slight study, for there is no part of the Bible that has more to yield to the patient student; but our work of leading the student to it may be the more quickly done, in consequence of what has already been done.

At first sight it would seem that the subject of the epistle is entirely changed. A more general view will show us that the apostle here carried out the original subject, showing who are heirs of God's promise, and how only it is to be obtained. Rom. 9: 4 - 24.

### PAUL'S LOVE FOR HIS BRETHREN.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen ac-

cording to the flesh." "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:1-3, 6-8.

### BOTH JEWS AND GREEKS.

Although Paul was "the apostle of the Gentiles," he did not forget his "kinsmen according to the flesh." Wherever he went he sought out the Jews first, and preached to them. To the elders of Ephesus he said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. Paul's solicitude for men of all classes, even for those who were personally strangers to him, shows, more than anything else, his likeness to the Lord Jesus Christ.— Selected.

## WHO ARE TRUE ISRAEL?

T is thought by many that all Jews, and they only, are Israelites, but we find that Paul says, "They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children." Rom. 9:6, 7. Then who are true Israelites? "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." "If ye be Christ's, then are ye Abraham's seed [or true Israelites], and heirs according to the promise." Gal. 3:16, 29. Again: "Behold, the days come, saith the Lord, when I will make a new covenant

with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers... After those days, saith the Lord, I will put my laws [the ten commandments] into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:8-10. This new covenant is for the Christian dispensation.

So then a true Israelite, according to the Bible, is one who keeps the law of God from the heart, and accepts Christ as his Saviour. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.-F. I. Richardson.

### THE TWO GATHERINGS

N the last days there will be two distinct great gatherings of the true Israel of God. The first of the two is now taking place. It is not the gathering of a great number of people at any one place, but rather a gathering of a people to one faith. The gathering message calls not to a certain locality; nevertheless the gospel trumpet gives no uncertain sound; but calls to a hearty acceptance in principle, precept, and practise of all the gospel. It is the whole word of the gospel, being made flesh and dwelling among men, among all nations, kindreds, tongues, and peoples. And thus the earth will be lighted with the glory of God, shining in and through his church and children, before the earth is lighted with the greater glory that will suddenly burst upon a wicked world by the coming of Christ with all the holy angels, in power and great glory, to gather, literally and personally, all the true Israel of God. Jesus will say to all his mighty angels in that day. "Gather my saints together unto me." And with great alacrity and delight the angels will perform their work, gathering all the saints personally together unto one place — unto Christ. "And so shall they ever be with the Lord."

That will be the last and grandest gathering Israel will ever know or need. They will never be scattered or divided or separated or bruised any more. Never again will they fall under the power of him who has so often "weakened the nations."

Under the gathering now in progress the remnant church will seek righteousness and meekness, and thus be brought into a oneness with Christ in faith, in spirit, in judgment, and in gospel work, and under the second gathering of Israel, soon to follow, their vile bodies will be changed and fashioned like unto Christ's glorious body, and all will meet him and greet him in glory at his second coming, and will follow him, according to his promise, to the place in his father's house he has gone to prepare for them.

Dear reader, be in earnest to hear and heed the gathering gospel call to glorify God *now* in your body and soul and spirit, which are his. And if you learn to shine for God here, spiritually and morally, to glorify him now, in that brighter day soon to come he will glorify you with the same glory that Jesus now has with the Father, and you may shine as the sun in the kingdom of glory forevermore.— H. A. St. John.

## THE MILLENNIUM

meaning a thousand, and "annus," year: a thousand years. It covers the time during which Satan is to be bound. This period of time is bounded by distinct events. Its beginning is marked by the close of probation, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked, their judgment, and subsequent destruction in the lake of fire.

1. How many resurrections will there be?

Ans.—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

2. What class only have part in the first resurrection?

Ans.—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thess. 4:16. This resurrection takes place at the second coming of Christ.

3. What special honor will this company enjoy during the one thousand years?

Ans.—" And they lived and reigned with Christ a thousand years." Rev. 20:4, 6.

Note.—There are differences of opinion among Bible students as to where this reign takes place. Some contend that it is here on earth, while others believe it to be in heaven. Both positions cannot be true. Hence, we appeal to the Bible to determine the truth. We have already shown that none but the blessed and holy have part in the first resurrection.

4. When will the rest of the dead, the wicked, be raised?

Ans.—"But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

Note.—Thus the wicked, those who are raised to damnation, will be resurrected at the close of the one thousand years.—Family Bible Teacher, No. 10.

## THE SAINTS' INHERITANCE

HOM does the Lord recognize as his saints?
"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

2. Why should the saints be gathered together now?

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

3. Does the Lord promise special protection to his people in the time of trouble?

"And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be . . . a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4:5, 6.

4. What reward is promised the meek?

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

5. Will this inheritance be the earth in its present condition? "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

6. Who will dwell with the saints in the earth made new?

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.—Emma S. Newcomer.

### THE EARTH

THE earth "shall wax old." Heb. 1:10, 11.
2. "The world [cosmos, arrangement] passeth away." I John 2:17.

3. "The works that are therein shall be burned up." 2 Peter 3:10; Mal. 4:1.

4. The time "when the Lord Jesus shall be revealed." 2

Thess. 1:7-10.

5. The Lord's people look for "a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

6. The apostle John had a vision of this "new earth."

Rev. 21:1.

- 7. "The wicked shall not inhabit the [new] earth." Prov. 10: 28 30.
  - 8. The wicked shall be "cut off." Ps. 37:22, 34.
- 9. But the Lord's people "shall inherit the land, and dwell therein forever." Ps. 37:9, 11, 18, 22, 29, 34; Matt. 5:5.
- 10. The new earth will be the old earth purified; for "He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.—Sel.

# THE TRUE ISRAEL

The Lord said to Jacob, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

2. What does Christ promise to the overcomer?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

3. To whose seed is the kingdom promised?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16.

4. How much did the promise to Abraham imply?

- "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.
- 5. Who are reckoned as children of Abraham in connection with the kingdom?
- "Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7, 9. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.
- 6. Were the literal children of Israel all the children of faith? "Some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. . . . And to whom sware

he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:16-10.

7. How only can the natural Jews become heirs to the promises to Abraham?

Only as individuals. So Peter exhorts them, "Repent, and be baptized *every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

- 8. Then who only will be recognized as Israelites in the kingdom of Christ?
- "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. "Salvation is of the Jews." John 4:24. "Unto him [Shiloh of the tribe of Judah] shall the gathering of the people be." Gen. 49:10.
- 9. Who will be the sub-rulers over the twelve tribes in the kingdom of Christ?

"Jesus said unto them [the twelve], Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.—Selected.

# GOD'S STAMP OF A RIGHTEOUS CHARACTER

"I saw another angel ascend from the sunrising, having the seal of the living God; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel: of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben twelve thousand; of the tribe of Gad twelve thousand; of the tribe of Asher twelve thousand; of the tribe of Manasseh twelve thousand." Rev. 7:2-6, A. R. V.

and Dan, who became leaders in idol worship, are omitted. But Joseph, according to the promise of God, gets his double portion by the insertion of his name with that of his son Manasseh. And the work of priesthood being finished, Levi comes in for his portion. Thus the book of Revelation gives us the enumeration of the tribes of Israel who will take possession of the whole earth made new, of which the earthly Canaan was simply a type. Out of this Israel there are to be sealed a hundred and forty-four thousand.

This work is to take place while the winds of strife are being held, just before they break in destruction over the world; just before the opening of the seventh or last seal, as shown by the first verse of chapter eight. The "silence in heaven" is the

result of the absence of all the holy angels who have accompanied Christ as he comes to earth to receive his saints. And connected with it the wicked of earth will call for rocks and mountains to fall upon and hide them from his face. See last verses of chapter 6.

Thus we see that the hundred and forty-four thousand constitute the last or remnant of the true Israel of God, and are to have the seal of God in their foreheads, or minds. Against this remnant the dragon (Satan) will go to make war, because they keep the commandments of God and have the testimony of Jesus. Rev. 12:17.

#### OPPOSING FORCES.

This same company is described in Rev. 14:12 under the work of the third angel's message, for we read, "Here are they that keep the commandments of God, and the faith of Jesus." But while God is placing his seal upon his remnant, the wicked powers of earth, even by sentence of death, are seeking to compel all to receive the *mark* of the beast, and to worship and obey the beast or his image. But God's warning is, If any man worship the beast or his image, or receive his mark, the same shall drink of the unmixed wrath of God, or the seven last plagues, for in them is filled up the wrath of God. Rev. 15:1.

Thus all the inhabitants of this world are divided into just two classes,— the one keeping the commandments of God, and having his seal in their foreheads, and against whom a sentence of death is passed; the other class obeying the dictates of the beast, receiving his mark in their foreheads or hands, and destined to drink of the seven last plagues.

Reader, in which class will you be found? Will you have the seal of God or the mark of the beast? How important that we know what constitutes the seal and mark, that we may receive the one and avoid the other!

#### WHAT IS THE SEAL OF GOD?

A seal is a sign of power or authority, and must contain the name or descriptive title of the one who exercises the power or asserts the authority. The one hundred and forty-four thousand appear in Rev. 7:3, 4 and 14:1. By comparing these it will be found that while they have the seal of God they have also the Father's name in their foreheads. This proves that God's seal contains his name. The seal of any power is always found attached to its laws. In Isa. 8:16 we read, "Bind up the testimony, seal [or put the seal to] the law among my disciples." Thus we see that God's law has been robbed of its seal among his disciples, yet it is to be restored to its place.

Then a study of the law must reveal the seal, and it will contain the name; and those who sincerely keep the law will receive this seal and have the Father's name written in their foreheads, or minds. In whatever part of the law we shall find God's name clearly set forth, there we shall find the seal, since one is involved in the other. Then let us search the law for the descriptive title of Jehovah.

#### GOD'S DISTINGUISHING CHARACTERISTIC.

As we read the first, second, third, and fifth commandments, we find that they mention the words "Lord" and "God," but there is no descriptive title in them, nothing to distinguish the true from the false, nothing which could not be applied by the heathen to his god. The last five commandments make no mention of God. Turning then to the fourth we find in it these words, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here we find the title of the true God, a descriptive title which can be applied to no other, which clearly distinguishes him from all false gods. And it is a fact that all Bible writers in pointing out the true God use either the language of the fourth commandment or its equivalent. See Jer. 10:10-12; Acts 17:23, 24; 14:14, 15,

etc. He is the Creator, and the Sabbath is set forth as a sign of his creative power.

#### THOSE WHO ARE SEALED.

Here then is the seal of the living God. But it is a fact that among the disciples to-day the law is robbed of its sign or seal, for God's Sabbath, the seventh day, has been set aside, and another, the first day, has been substituted. But God calls upon those who are "looking for him" to restore the seal to the law. See Isa. 8: 16, 17. Only the servants (those who obey) of our God are to be sealed. Rev. 7: 3.

But those who have the seal, have also the name of God. When God revealed his name to Moses he simply declared his character. Ex. 34:5-7. Hence those who have the name of God in their minds will have his character.

So, my reader, if you recognize God as the Creator, and have been delivered from the bondage of sin, of which the bondage of Egypt was but a type, you are under obligation to keep God's Sabbath, the seventh day, which he has sanctified as his sign or seal. And if you will turn away your foot from his Sabbath, from polluting it, and keep your hand from doing any evil, then shall you be an Israelite indeed, and you shall be numbered among his remnant who have his seal, and shall have right to the tree of life, and shall enter in through the gates into the city.

The Lamb inside the city, the beast outside, each with his own. Where will you be? Whose image and superscription will you bear? — Roderick S. Owen.

## THE ONE TRUE CHURCH

HICH one? Where is it? Of what kind of people is it composed? When and where did it originate? Did it have its origin in the days of Dowie, or Brigham Young, or Wesley, or Calvin, or Luther, or of the apostles?

The one true church antedated all of these. There has been in existence a body of people whom the Lord claimed as his ever since the beginning, when "men began to call themselves by the name of the Lord." Gen. 4:26, margin. In Deut. 23:3, and other places, the one true church is called "the congregation of the Lord;" in Ex. 19:6, "a kingdom of priests," "a holy nation;" in Gen. 6:2, "the sons of God." In the New Testament this same body is called "the church in the wilderness." Acts 7:38. The word "church" comes from ekklesia meaning a company regularly called out. Sometimes it is the "church of God," sometimes "the church of Christ," sometimes only "the church." In other scriptures it is called "the body of Christ," "the household of God."

All these titles refer to "the church of the living God, the pillar and ground of the truth." I Tim. 3:15. The true church of the living God centers in that body of believers who accept Jesus as their Saviour from sin, which is "the transgression of the law" (I John 3:4), and believe the gospel which is the "glad tidings" of salvation, the only remedy that will effectually heal the leprosy of sin.

Ever since the promise of a Saviour (Gen. 3:15) was believed, and the Saviour accepted as such, God has had a body of people who, through the aid of the Holy Spirit, have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. This body of believers, this one true church, was at one time reduced to eight persons, tō-wit, Noah and his family.

After the flood, when men had again multiplied, they again apostatized and became worshipers of false gods, until the record tells us of but one man who proved true to God and his law. This man (Abraham) was called by the Lord, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. The reason Abraham was called to separate from his people was

because they were idolaters. Abraham was to form a nucleus around which would gather all who would accept of the Saviour; for Abraham was to "be the father of all them that believe" (Rom. 4:11), and, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Thus Abraham connects the one true church before Christ with the one true church after Christ. The Roman church is hardly old enough to have existed in Abraham's time. The believing Jews constituted the nucleus of the one true church "in the wilderness" (Acts 7:36-38), where it was nourished forty years. This people were chosen of God to give the gospel to the world—for they had the gospel—and all who would accept and obey it would belong to the one true church,—the body,—the church of Christ.

The mass of the people who constituted the one true church of Jesus Christ, in the days of Moses, apostatized, repented, and were forgiven. Again and again they departed from the Lord, until they filled up the cup of their iniquity by the rejection and crucifixion of Jesus. Then they were rejected of God as a nation, and were scattered among all the nations of the earth. Jesus had chosen twelve men to be with him, to learn from his lips the same gospel of salvation that was given to Abraham, which gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," or Gentile. Rom. 1:16.

These twelve men, chosen by Jesus, formed a nucleus around which the body (church) of Jesus, the one true church, was to gather. They were commissioned to "preach the gospel," the same gospel that Abraham had learned (Gal. 3:8), and all who would "believe and be baptized" (Mark 16:16) and "repent and be baptized" (Acts 2:38) would be saved. Abraham was a Christian, because he believed in Christ and obeyed him. So was Abel and all true believers, whether they lived in the Patriarchal, Mosaic, or Christian age.

Do you want to "know the doctrine of the one true church"? the doctrine taught by Jesus Christ, the doctrine that God sent his Son to teach? "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But "how shall they hear without a preacher?"

When the man whom God sends to them preaches to them, what must he preach?—"I charge thee therefore before God, . . . Preach the word." 2 Tim. 4:1, 2. Preach it so it can be understood. "Cry aloud, spare not." Isa. 58:1. And when this word of God is preached, it will result in true conversions, and additions to the one true church, which is set to be the "light of the world."

May every one who reads this article do as did the Bereans of old, who searched the Scriptures daily, whether these things were so. Acts 17:11.—T. B. Snow.

## GOD AND HIS DWELLING-PLACE

THE Bible teaches that God has a personality. Man was made in his image. Gen. 1:26, 27; Heb. 1:3. Image means form or shape. Gen. 5:3; Rom. 1:23. Because of sin no man can see God's face, and live. Ex. 33:20. But his face will be seen. Rev. 22:4. The pure in heart will see him. Matt. 5:8.

If God and Christ have a personality, they must have a local dwelling-place. This place is called by Christ, "My Father's house." John 14:2; Ps. 122:1, 9. The term sanctuary, or tabernacle, is applied to it more frequently than any other; and this sanctuary, or tabernacle, is said to be in heaven. Ps. 102:19; 103:19; Heb. 8:1-3. It is also called God's habitation. Luke 16:9; Isa. 63:15. From this habitation God's voice will be heard. Jer. 25:30. The term habitation occurs thirty-one times in the Bible, and in every instance it implies a dwelling-

place in some locality. It is also called the temple in which is God's throne. Ps. 11:4. From this place will one day be heard. "It is done." Rev. 16:17. It is also said to be God's dwelling-place where he hears prayer, and from whence cometh forgiveness of sins. 2 Chron. 6:21, 23, 25, 27, 29, 33, 35, 39; 30:27; Acts 7:38. It is called a palace. I Chron. 29:1; Luke 11:21. Here are seven different terms, which in their use in the Bible aggregate many hundreds of times; and every one of them implies a particular dwelling-place in some locality for some one who has a personality. And yet for some reason there are many who claim Christ as their Saviour, and yet deny that God has any real place in which to dwell. They claim that he has no personality, and if he has, it is of no particular ac-And yet our salvation depends upon the intercescount to us. sion of Christ at the right hand of the Father in that dwellingplace.

Another consideration is, that each of these terms is associated with the sanctuary built on earth, first by Moses; second by Solomon; third by Zerubbabel; and then with the one in heaven. The one on earth is said to be a figure of the one in heaven. Heb. 9:9. The study of the work of Christ in this sanctuary, this home, this Father's house, this God's habitation, this heavenly palace, reveals to us the real plan of salvation. It is expressly stated that it is where we learn the "ways of God" (Ps. 77:13); of "his goings" (Ps. 68:24); the location of his throne. Ps. 80:1. In the sanctuary we learn of the end of the wicked. Ps. 73:15-17. We also learn that from the sanctuary cometh all our help. Ps. 20:2. The strength and beauty of God are displayed in the sanctuary. Ps. 96:6. Christ turned his eyes toward this sanctuary in heaven when he prayed. John 17:1. The ark of God's testimony is in his heavenly temple. Rev. 11:19. The study of the sanctuary reveals a part of the science of salvation that will be sung throughout eternity. Yet notwithstanding all these facts, there are many, yea, very many,

that take no interest in this dwelling-place of God, nor in the science of salvation as it is revealed in the sanctuary above.—

Bible Training School.

### IS THE CHURCH THE SANCTUARY?

HE question is still asked, Is not the church the sanctuary? Error and sin blind the mind so the truth becomes dim. "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street." "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink." "For the Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes."

We have but one answer to those who ask this question, Cannot the church be the sanctuary? Most emphatically, No. The following are some of the reasons: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts, God has called another object the sanctuary, and has uniformly associated the church with that object, as the worshipers; and that sanctuary itself as the place of that worship, or toward which their prayer is directed. Ps. 20:2, margin; 28:2, margin; 29: 2, margin; 63:2; 68:24; 73:17; 134:2; 150:1; 5:7 3. Salvation alone is through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And he is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. From the time that Moses had Israel build the sanctuary on earth, none were saved only through the intercession of the High Priest, so it is to-day, and has been for eighteen hundred years, none can be saved only through the intercession of our High Priest

at the right hand of the Majesty in the heavenly sanctuary. 5. To deny this is to deny the fundamental principle of the gospel of Jesus Christ. 6. The expression, "Ye are the temple of the living God," and, "In whom ye also are builded together for an habitation of God through the Spirit," no more takes the place of the heavenly sanctuary where all prayer and worship is to be directed, than because an earthly king has what is called a palace, it takes the place of the sanctuary in heaven because it is called a palace. 7. Providing it could be proved the church was called the sanctuary by certain texts, which cannot be shown by a single text, it would have no weight with Dan. 8:11-14; for that sanctuary makes particular mention of the host, which is the church, as something entirely distinct from the sanctuary. And that is the sanctuary of the New Testament, for it is associated with the 2300 days. Let these facts be properly considered and it will forever settle the question. The church is not the sanctuary.— Selected.

# THE SEVEN CHURCHES AND THEIR MEANING

OHN was in direct communion with the Lord, and had a vision of his presence.

I. "On-the Lord's day." "The Sabbath day according to the commandment" (Luke 23:56) is the only day the Lord ever has called his own specifically. It is the only day he ever sanctified and blessed (Gen. 2:2, 3); the only day he ever set apart as a sign forever, a perpetual covenant, between him and his people. Ex. 31:15-17. This is the day that he emphatically calls "my holy day" (Isa. 58:13, 14), and promises special blessings upon those who faithfully observe it. John was evidently remembering the Sabbath day to keep it holy, when he experienced such a blessed communion with the Lord through the Spirit.

2. "The Seven Churches." Note that the words "which are in Asia" are not in the Revised Version, not being in the best original manuscripts. The reference is to the church of all time. This is shown beyond doubt by the message to the last one, Laodicea, which represents the church at the coming of the Lord. See chapter 3:20. The seven churches are seven periods in the entire church history, from John's day to the end—the various characteristics being indicated by the several names.

"Ephesus" means "desirable," a condition applicable to the

church in John's time.

"Smyrna" signifies "myrrh," the church in the next two centuries passing through the pressure of persecution, was a "sweet-smelling savor" unto God, notwithstanding her faults.

"Pergamus" signifies "height" or "elevation." From Constantine's nominal conversion to the full establishment of the papacy, in 538, was a period when the true servants of God had hard struggles against the worldly policies that the state was bringing in.

"Thyatira" signifies "sweet savor of labor," or "sacrifice," applying to the condition of the true church in the Dark Ages of

papal persecution.

"Sardis," or "that which remains," logically applies to the time from the Reformation to the revival season from about 1833 to 1844.

"Philadelphia" means "brotherly love," and seems to fit the short season last mentioned, as that was a characteristic of

the world-wide awakening of that time.

"Laodicea," or "judging the people," which marks the executive judgment which began at the close of the 2300 days (or years) of Dan. 8:14, in 1844.—Selected.

### THE JUDGMENT

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

EW realize what the judgment means to them. The time will come when all will experience its true significance; but for many it will be too late. Oh that we may awake from slumber, and prepare for the scenes before us! Oh that there might be such a searching of heart as we have never experienced, for one sin, if cherished, will shut us out of heaven.

As we begin to search our hearts by the aid of the Holy Spirit, how many things we see unlike the Saviour,—how much of self! And were it not for the fact that we have help promised by One who has all power in heaven and earth, we should despair. But thanks be to God, we can get the victory over every sin, if we appropriate the power that is given us; for we know he is able to finish the work he has begun in us.

What an inspiring thought! the same One who helped our Saviour to overcome is our helper. Is it not time, in view of the help we have, that we were obtaining daily victories? While many are absorbed in the pleasures and pursuits of this life, their names will come in review in the judgment, and they will be weighed in the balances and found wanting. What a sad revelation when they find it is too late to make their calling and election sure! Where will it find you, dear reader? It will find some with every sin put away; and these, trusting in the merits of the One who died for them, will be working for the salvation of those around them.— Carrie M. Richardson.

"The judgment has set, the books have been opened,
How shall I stand in that great day,
When every thought, and word, and action,
God, the righteous Judge, shall weigh?"

## THE RIGHTEOUSNESS OF GOD'S LAW

THO will know righteousness? Isa. 51:7.—" The people in whose heart is my law."

Who will fulfil the righteousness of the law in their lives?— Those who walk "after the Spirit." Rom. 8:4. God's Spirit and law always agree.

As God's law is truth (Ps. 119:142), then if the Spirit of truth guides us, will we be led by it to knowingly trample on a single one of God's commandments?—No, for they who worship him will do it "in spirit and in truth." John 4:23, 24.

How does Paul speak of God's law? Rom. 7:12, 14.— Paul says, "The law is holy, and the commandment holy and just and good. . . . The law is spiritual.

How does James speak of it in his epistle to the Christian church in chapter 2:12? — As "the law of liberty."

How exceedingly broad are the requirements of God's holy, spiritual, perfect, and just law?

- I. We are to have *no idols* in home or heart. Ex. 20:3-6; Eze. 14:6-8; Col. 3:5.
- 2. We must bow to no God but Jehovah, though commanded to do so by civil law. Ex. 20:5; Isa. 42:8; Daniel 4; Deut. 6:5; Io: 12, 13, 17; 2 Cor. 6:16, 15, 17.
- 3. We must use God's name with reverence, for he will not hold guiltless those who use it in vain. Ex. 20:7; Ps. 111:9; Eccl. 5:4; Ps. 15:4; Matt. 6:7-9;7:26; Lev. 22:32, 33; 19:12.
- 4. The Sabbath should be remembered, and kept as a memorial of creation, but especially as the seal of Jehovah's law. Ex. 20:8-11; Lev. 23:3; Isa. 56:1, 2; 58:13; 8:16.
- 5. This precept requires children to love, honor, and obey their parents in the Lord. Ex. 20:12; Deut. 27:16; Prov. 20:20; 30:17; Eph. 6:1-4; Prov. 23:22.
- 6. This forbids to take life, either that of our own or others, or to harbor hatred in our hearts, or an unforgiving spirit. Ex. 20:13; Matt. 5:21-24; 6:15; 1 John 3:15; 4:20.

- 7. The seventh commandment requires purity in thought and action of ourselves and toward all others. Ex. 20:14; Job 31:1; Prov. 6:24, 25; Matt. 5:27, 28; I Tim. 5:22.
- 8. The eighth precept of the moral law requires us to give a just equivalent for what we get of men in deal and to obey God. Ex. 20:15; Lev. 19:11, 13, 35, 36; Jer. 22:13; Ex. 22:1-15; Deut. 25:13-16.
- 9. By it we are forbidden to exaggerate, misrepresent, or deceive by word or sign; hypocrisy is forbidden, and tale bearing. Ex. 20: 16; 23: 1, 2 [mar.]; Lev. 19: 16; Ps. 15: 3; 10: 15; Prov. 10: 18; 2 Sam. 19: 27; Prov. 11: 13; 20: 19.
- 10. We are commanded by this precept not to lust after what we cannot justly obtain, and especially what God has forbidden us to have. Ex. 20:17; Micah 2:1, 2; Hab. 2:9; Luke 12:15-21; I Tim. 6:9, 10; Rom. 7:7; Heb. 13:5.—G. T. Wilson.

# A TEST OF LOVE

OW often we say we "love the Lord," little realizing the true meaning of the term. "This is the love of God that we keep his commandments; and his commandments are not grievous." I John 5:3.

I fancy I hear some one saying, "None of his commandments are grievous except the fourth one. I can never keep the seventh day as the Sabbath, when the world around me does not observe it."

Listen to the Saviour's words, "If ye love me, keep my commandments." John 14:15. "If ye keep my commandents, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love." John 14:10. The Saviour told his disciples to pray that they might not have to flee from Jerusalem on the Sabbath day. Matt. 24:20. If you will follow this

instruction and pray that God will keep you from breaking his holy Sabbath day (Isa. 58:12, 13), then the fear of men will be less and your fear of disobeying the Lord greater; and, like those associated with the Saviour, you will rest upon the Sabbath day "according to the commandment." Luke 23:54-56. The seventh day Sabbath will be to you a blessed rest day.— Selected.

#### THE MORAL LAW REVEALED

THE Bible reveals the moral law; it does not create it. The moral law existed prior to the creation of man. By it must all created intelligences be judged. James 2:12; Eccl. 12:13, 14. It is higher in order than either the physical or the organic law.

The moral law is the *Constitution* of the government of the Almighty. It embraces all fundamental rules that lie at the foundation of God's moral government, and enters into the solution of all moral questions. This law is spiritual. Rom. 7:14. It is perfect. Ps. 19:7. It was spoken and written by God himself. Deut. 5:22-24; Ex. 24:12. This law is unalterable, and will stand forever. Ps. 89:34; 111:7, 8. This law was designed to secure happiness to man and all amenable creatures, so long as it was strictly obeyed.

Of this law Blackstone says: "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

Chambers' Encyclopedia says: "The moral law is that perceptive revelation of the divine will, which is of perpetual and universal obligation. It is summed up in the ten command, ments."

John Wesley, in volume 1, pages 221, 222 of his "Sermons," says: "The moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. This is the law which stands fast as the faithful witness in heaven."

The Scriptures sum up the moral law in two great principles, namely, love to God, and love to man.

The remnant church on earth will keep this law of love. Rev. 12:17. Happy and blessed eternally are they who are found in harmony with its divine principles. Rev. 22:14.—Signs of the Times.

# HOW A KNOWLEDGE OF SIN IS OBTAINED

"The law entered, that the offense might abound." Rom. 5:20.

THE entering of the law did not make more sin, but it made manifest the sin that already existed on every hand. "By the law is the knowledge of sin." Rom. 3:20. The entrance of the law threw light on the situation, and exposed to view that which could not otherwise be seen; namely, the sinfulness of many common words and deeds.

The law existed from the beginning, as is shown by the fact that "death reigned from Adam to Moses" (Rom. 5:14), death being the result of sin (Rom. 6:23), and sin being "the transgression of the law." I John 3:4. But the entering of the law as noted by the apostle in the text first quoted, evidently refers to its repetition at Sinai. And the lesson was not for Israel alone; it was written also "for our learning." Rom. 15:4. The lesson has been passed along from that day to this, that all might know that the transgression of God's law is sin; that not one jot or one tittle of it has been destroyed (Matt. 5:17, 18); and that, being the truth (Ps. 119:142), it is imperishable.

Connected with this lesson is coupled the other vital fact that "where sin abounded, grace did much more abound." Rom. 5:20. The apostle then asks the question, "What shall we say then? Shall we continue in sin, that grace may abound?" But his ready answer is, "God forbid."

So it is apparent that grace cannot abound in the individual in whose heart sin abounds. The apostle's idea is that the grace of God is sufficient to overcome the deepest, darkest, most heinous condition of sin. No matter to what extent sin may loom up before us, when the penetrating light of the law is turned upon the scene, his grace abounds to a greater extent.

The experience of the apostle Paul clearly illustrates this principle. He says, "I was alive without the law once; but when the commandment came, sin revived, and I died." Paul knew the letter of the law, and was especially versed in the traditions of the elders. But not knowing the spirit of the law, not having it written in his heart, he was virtually "without it." Therefore he did not realize that he was a sinner, condemned to death. In his view of his condition he was "alive." To his understanding the law was interpreted by the traditions of the fathers, of which he was "exceedingly zealous" (Gal. 1:14), and according to that interpretation of the law, he was righteous. But when he came to see the commandment (the law) in its spiritual sense, his sin loomed up; it "revived," it "abounded," and he realized that he was under sentence of death.

The apostle further testifies, "The commandment, which was ordained to life, I found to be unto death." The law observed is life (Luke 10:27, 28; Rom. 2:13), but transgressed, the penalty is death.— Selected.

From the opening of the great controversy it has been Satan's purpose to misrepresent God's character, and to excite rebellion against his law; and this work appears to be crowned with success. The multitudes give ear to Satan's deceptions, and set themselves against God. But amid the working of evil, God's purposes move steadily forward to their accomplishment; to all created intelligences he is making manifest his justice and benevolence. Through Satan's temptations the whole human race have become transgressors of God's law; but by the sacrifice of his Son a way is opened whereby they may return to

God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to him,—a people "in whose heart is his law." Isa. 51:7.—Selected.

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and his law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means, Satan carries the world with him. But a day is coming when his triumph will be forever ended.— Mrs. E. G. White.

## THANKS FOR A GOOD LAW

EOPLE who want to do right, and who desire to see justice done to all their fellowmen, are always glad when a really good and equal statute has been enacted. When a legislator who has been instrumental in procuring a specially good law, returns home from the capitol, his constituents usually express their gratitude for his services. Then every one ought to be thankful for the law of God, which his unerring word tells us is "perfect." Ps. 19:7.

This brief law of ten commandments contains two leading principles or more comprehensive commands: (1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." (2) "Thou shalt love thy neighbor as thyself." Of this perfect law the Saviour of mankind says, "This do, and thou shalt live."

The practical working of this law as respects man's duty to man, is further enunciated in what is popularly styled the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them." Any law whose provisions, if obeyed, will work out such a happy result as this, cannot fail to meet the approval of all really benevolent people. The great Lawgiver is deserving of truly heart-felt thanks from all intelligent creatures for devising such a wise law for the promotion of their happiness.

This law of ten commandments is so "perfect" that if it were perfectly obeyed there would be no need of any other. It was the disobedience of this law that brought sin and death into this world (I John 3:4; Rom. 6:23; 7:7); and the entire plan of salvation was devised in order to bring the fallen race back into harmony with the law, back to allegiance to God. And it was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

To believe in Christ means obedience to his word. "Why call ye me, Lord, Lord, and do not the things which I say?" is the pertinent query of our Saviour. Obedience is the test of faith. There is great blessing in store for those who delight in the law of the Lord. Ps. 1:1, 2. It is not only a "royal law," but it is a "law of liberty," and in fulfilling it "according to the Scripture," we have the assurance that we "do well." James 1:25; 2:8-12. And all who do well shall enter into the joy of their Lord. Matt. 25:21. Then shall we not all praise the great Lawgiver for this best of all laws?—Selected.

# PERPLEXING TEXTS ON MAN'S NATURE

THE whole tenor of all the positive teaching of Scripture is that man is "mortal;" that the whole man dies, that he is unconscious in death, that the dead know not anything, the pun-

ishment of sin is death, extinction of being, and that some day there will be a clean universe, where neither sin nor sinners are. Yet there are some texts, a misunderstanding of which, through early teachings, hides from the minds of many the plain truth. Some of the more common of these we briefly explain:—

#### THE THIEF ON THE CROSS.

- 1. The thief did not ask that Jesus should remember him when Jesus died, or when Jesus should ascend into heaven, but when he should come into his kingdom.
- "Lord, remember me when thou comest into thy kingdom." Luke 23:42. See Luke 19:12.
- 2. Three days after his crucifixion, Jesus had not been in Paradise, where the throne of the Father is.
- "Touch me not; for I am not yet ascended to the Father." John 20:17.
  - 3. Jesus will not take his kingdom till he comes again.
- "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." Matt. 25:31. See also 2 Tim. 4:1; Rev. 11:15.
  - 4. Not until then will the saints enter into his kingdom.
- "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43; Dan. 7:27; Matt. 24:30, 31.
- 5. Then the paradise of God will be in the capital city of earth, the New Jerusalem.
  - "The tree of life, which is in the paradise of God." Rev. 2:7.
- "And on this side of the river and on that was the tree of life. . . . And there shall be no curse any more; and the throne of God and of the Lamb shall be therein." Rev. 22:1-3.
- 6. The answer of Jesus to the repentant one at his side, was in harmony with the request:
- "Verily I say unto thee to-day, Thou shalt be with me in Paradise."

Note.—This is all harmonious. The thief in all probability did not die that day. He, with other Jews, had heard the teaching of Jesus that he was coming again. In that supreme hour of darkness, he had faith to believe in the Saviour by his side, and, as he believed in that darkest of all days of the Saviour's mission, so Jesus promised that day that when the time did come that he should rule in Paradise, the penitent thief should be with him. The comma is no part of inspired scripture; it belongs after "to-day."

## "I AM NOT YET ASCENDED TO MY FATHER."

What an emphatic refutation of the popular notion that Jesus and the crucified penitent went to heaven the day that they were crucified. Jesus had offered himself as the antitypical Lamb of God—the one offering that made good all the ceremonial offerings that had been presented in *faith* prior to that time; but the atonement must first be accepted in the heavenly sanctuary. Mary was told to go and announce to the disciples that he had ascended to the Father. At no future meeting with any of his followers did Jesus forbid any personal contact. That very night he invited it.—S. S. Notes.

#### WHERE IS PARADISE?

It is where God is. Rev. 2:7 (last clause). "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Paradise is in the New Jerusalem — Christ had not then prepared a place in the mansions above. Rev. 22:1, 2. Read also Rev. 22:14.—Selected.

## IS MAN IMMORTAL?

ANY believe that he is. They have been taught it from childhood by the religious teachers of the day. So much is said about the immortal soul that one would think it could be found on almost every page of the Bible. Poets have written about it, and from our youth up we have sung it. One favorite hymn reads:—

"A charge to keep I have, A God to glorify; A never-dying soul to save, And fit it for the sky."

Then the poet, seeming to forget what he said in the first verse, says in the second verse:—

"If I my trust betray,
I shall forever die."

This rhyme has been sung thousands of times, and but few have ever stopped to inquire how a "never-dying soul" could "forever die."

Without seeming to be inquisitive, we would like to ask how anybody knows that man is immortal. The Bible does not say so. The words soul, spirit, etc., occur over seventeen hundred times in the Bible, but not in a single instance are they said to be immortal. Strange omission indeed, when men have been saying so much about it!

The Bible very plainly declares that man does not now possess inherent immortality. We are admonished to "seek for glory and honor and immortality." Rom. 2:7. Why seek for what we already are in possession of? This is nonsense. We are clearly told that man is mortal (Job 4:17), and that God only has inherent immortality. I Tim. 6:15, 16. It is an attribute of the Deity (I Tim. 1:17), and will never be given to those who refuse to accept of the precious boon of everlasting

life. It is the gift of God to the overcomers, and it will be bestowed upon them at the resurrection of the just. When the final trump of God summons them from their silent homes in the dust, then this corruptible will put on incorruption, and this mortal will put on immortality. I Cor. 15:51-54. Christ is the great life-giver: in him is man's only hope of immortality. — G. B. Thompson.

#### IMMORTALITY A GIFT

The gift of immortality will be bestowed upon the righteous only at the resurrection of the just. When the Lord is revealed from heaven with all the angels of his power, he "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:21. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saving that is written, Death is swallowed up in victory." I Cor. 15:51-54, A. R. V.—Selected.

#### THE GOSPEL HOPE

In the gospel there is hope for all. "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested

by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:9, 10.

Two things, life and immortality, are brought to man through Christ. "He that believeth on the Son hath eternal life." John 3:36. "The thief cometh not, but that he may steal, and kill, and destroy; I came that they might have life, and that they might have it more abundantly." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." John 10:10, 27, 28. "He that hath the Son hath life; he that hath not the Son of God hath not life." I John 5:12. God through Christ gives us life now, that we may serve and obey him. Through faith we can now lay hold upon eternal life. "The gift of God is eternal life." Rom. 6:23.—Selected.

## THE HOPE BEYOND

"If a man die, shall he live again?" Job 14:14. "The last enemy that shall be destroyed is death." I Cor. 15:26.

THIS is a sad, sad world, despite its veneer of folly and fun. There is no city, town, or village but has its silent city close by, the inhabitants of which often number more than those of the living, throbbing town. Ever and anon the slow, mournful procession leaves the city of the dying for the city of the dead, bearing one or more silent sleepers to that bourne whence no traveler returns, the curtains of whose tents never outward swing. And so many of those who enter the dark portals of the tomb do so with no ray of hope to lighten or cheer their dying moments.

What hope is there beyond? Is the silent city of the dead the last long home? Is the low bed beneath the cypress and the willow, under the green sod, the last resting-place? "If a man

die, shall he live again?" asked the old Idumean emir, in his affliction. And men are asking it to-day. There is an answer. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits: afterward they that are Christ's at his coming." I Cor. 15:22, 23. They that are not Christ's shall wait till the close of the day of God. and then come forth to condemnation and death forevermore. Rev. 20:5; Acts 24:15. But the dead shall live in Christ Jesus. The Son of the eternal God became sin for us, that we might be made the righteousness of God in him. 2 Cor. 5:21. He having no sin in himself, it was not possible for the grave to hold him. Acts 2:24. And every soul who goes down into the grave clothed in the righteousness of Christ Jesus, shall come forth at the Master's call, clothed with immortality. I Cor. 15:51-54. He has broken the bars of death. He has cleft the gloom-cloud which hangs over this world of sin, and lighted the pathway of life through all its dark valleys, even through the Valley of the Shadow of Death to the glorious Beyond. He who wept at the tomb of Lazarus and spoke him to life again; he who halted at the bier of the widow's son and gave him back to her alive; he has himself passed that way and won for us the key of the grave. O sorrowing ones, weep not, there is hope, all hope, in Christ Jesus our Lord, the same yesterday, and to-day, and forever.—Signs of the Times.

#### MAN APPOINTED TO DIE ONCE

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

T is appointed unto men once to die, but after this the judgment." Heb. 9:27. And only "once" is it so "appointed;" if anybody dies more than once, it is not because of God's appointing, but because of his own choosing.

The wages of sin is death. All have sinned. And so it is appointed unto men once to die.

And Jesus died "once for all." "In that he died, he died unto sin once." "Once" "hath he appeared to put away sin by the sacrifice of himself."

As God has appointed that men shall die but once, it is impossible that he could appoint Jesus to die more than once. But having appointed unto all men *once* to die, and having given his dear Son to die for all men *once*, he has wholly cleared the way for all men.

Then after that, and against all that, if men die again, it will be only because they persistently choose the way of sin, which causes them to die again, and so deliberately choose to die again. God did not appoint it, and he is wholly free from all shade of responsibility for it.— Review and Herald.

The Dead Sea, with desolation camped around and the memory of wicked cities rising with its bitter breath, stands as a continual reminder of the eternal truth that God cannot compromise with sin. Look upon its record, and then remember that once again will God's destroying agents sweep down upon the earth—not this time as an "ensample unto those that after should live ungodly;" for the very root and germ of sin will perish in the burnings of that day. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Who, then, will be able to stand? God, who remembered Noah afloat upon the flood; who remembered Abraham and Lot in the overthrow of the cities of sin, will not forget his faithful children when for the last time he stretches forth his hand in punishment of sin. The plagues will fall, the pestilence will walk in darkness, and destruction will waste at noonday; but God's promise to his children is, "It shall not come nigh thee." "Only with thine eyes shalt thou behold and see the

reward of the wicked." "He shall cover thee with his feathers, and under his wings shalt thou trust." Psalm 91. He will look upon the company of his followers and say, "Here are they that keep the commandments of God, and the faith of Jesus." In that day God will wrap this home of sin in a robe of fire; but to that righteous nation that has been loyal to him and his law will he give the garments of praise and the robe of righteousness. Forget not God, and he will remember you in that day when he will make an end of sin.— Signs of the Times.

#### A DYING RACE

"In the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

DAM'S death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself dying, all his children were born in the same dying condition and without right to life, and, like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death—the extinction of life—in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering. It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead—when not in existence.

The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. Gen. 2:17. The

restitution, therefore, is an act of free grace or favor on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favor of God was intimated, which, when realized, will so fully declare his love.

To establish the fact that the redemption through Christ Jesus is to be as far-reaching in its blessed results and opportunities as was the sin of Adam in its blight and ruin — that all who were condemned and who suffered on account of the one may as surely, "in due time," be set free from all those ills on account of the other. However, none can appreciate this Scriptural argument who do not admit the Scriptural statement.

As the entire race was in Adam when he was condemned, and lost life through him, so when Adam's life was redeemed by the man Christ Jesus, a possible race in his loins died also, and a full satisfaction, or corresponding price, was rendered to justice for all men; and he who thus bought all has full authority to restore all who come unto God by him.—Sel.

## AN IRREVOCABLE DECREE

AT and die was an irrevocable decree. "The wages of sin is death" (Rom. 6:23)—eternal death, and separation from God. The very day man disobeyed God, and ate of the tree of the knowledge of good and evil, the sentence of death passed upon him.

But sin did not take God by surprise, and find him unprepared for the terrible emergency. It was foreseen in the councils of eternity, and a plan was formed to meet this crisis of the universe. In solemn compact the Father and his Son had agreed that, in the event of sin entering their domain, the Son would give himself to meet the claims of the broken law. When man sinned, that very day Christ gave himself a ransom for all. The only begotten Son of God stepped into the yawning chasm,

and received the stroke; the sword of justice fell, and he became the victim, the "Lamb slain from the foundation of the world." Rev. 13:8.

Man lost his innocence, his home, his life. He forfeited all through transgression. We may well believe that there was sorrow in heaven when Jehovah said, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Gen. 3: 22 - 24, A. R. V.

How vain to talk, as some do, of sinners living forever in torment. No man, without Christ, can live forever. That man might not eat and live forever, was why God sent him forth from the garden. None have since passed that sword of flame, and sin, bless the Lord! is not immortalized. "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.— G. B. Thompson.

## GOD'S UNCHANGEABLENESS

"The soul that sinneth, it shall die." Eze. 18:20.

actly the same circumstances; but though the circumstances of the tried ones will be different, more favorable, the terms or conditions of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same; it changes not. It will still say, "The soul that sinneth, it shall die."

Had it not been for the gleam of hope, afforded by the statement that the Seed of the woman should bruise the serpent's

head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God sware that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure: all shall be blessed when the times of restitution or refreshing shall come. Acts 3:19. Moreover, since blessing indicates favor, and since God's favor was withdrawn and his curse came instead, because of sin, this promise of a future blessing implied the removal of the curse.

God did not leave Abraham in doubt as to which was his plan, but showed, by various typical sacrifices which all who approached him had to bring, that he could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type: Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure. Heb. 11:19. In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned, If God has changed his mind once, why may he not change it again? If he relents concerning the curse of death, may he not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both his justice and his unchangeableness. He could not clear the guilty, even though he loved them so much that "he spared not his own Son, but delivered him up [to death] for us all." - Selected.

## IF SIN HAD NEVER DARKENED OUR WORLD

"God so loved the world, that he gave his only begotten Son, that whosever believeth in him should not perish, but have everlasting life." John 3: 16.

F sin had never darkened our world, all men would have received eternal life through Adam, the father of the race. But Adam sinned. He suffered the penalty, which was death, and thus entailed a dying nature on all his descendants. So in consequence of his sin, death passed upon all men.

"It is appointed unto men once to die." Both righteous and wicked fall under this universal fiat. But this death is abolished by the gospel. The resurrection releases all, regardless of character, from its power. "As in Adam all die, even so in Christ shall all be made alive." Then at the resurrection it will be determined whether men will have real, permanent, never-ending life, or eternal, abiding death. None but the wicked will suffer the second death.

These two deaths are mentioned in Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." The unrepentant sinner dies once in his sins, then after the judgment he dies for his sins. "But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

"The wages of sin is death." "The soul that sinneth it shall die." Webster defines death thus: "To cease to live; to expire; to decease; to perish." This, then, is the penalty with which the sinner is threatened — death, loss of life, cessation of existence. The question is not, then, Where shall we spend eternity? but, Shall we have eternal life or the opposite — death, loss of life, non-existence, oblivion, nothingness? "To be or not to be" is the question.

It is the mission of Jesus and the gospel to save men, not from misery, but from utterly perishing. "But," says one, "this second death is the death that never dies." Where in God's word do we read of the "death that never dies." It would be as reasonable to talk of the life that never lives. But we read of a time when "there shall be no more death." Rev. 21:4. Jesus came to save men from death, not from eternal misery.—Selected.

## THE SLEEP OF DEATH

brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thess. 4:13. Much time and thought have been expended trying to determine the condition of those who have closed their eyes in death. God does not wish us to be ignorant, and in his Holy Book he plainly states the condition of the dead. In the above verse the dead are said to be "asleep." This is repeated many times in the Bible. Jesus said of Lazarus, "Our friend Lazarus sleepeth." John II:II-14. Death is called a sleep (Ps. 13:3), and those who come forth in the resurrection are called to "awake." Isa. 26:19.

In sound sleep we are unconscious of all surroundings. So "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. While the dead lie unconscious in death, there is a promise of a glorious resurrection for those that sleep in Jesus. I Cor. 15:51-53; I Thess. 4:16, 17. The wicked also will come from their graves to receive punishment for the deeds done in the body. Rev. 20:12-15.—Selected.

#### MAN'S HOPE IS IN THE RESURRECTION.

When the Life-giver shall come, his voice will pierce the long galleries of death's funereal abode, and millions of captives who sleep "in him," will come forth from the bursting graves, and, with the living righteous, meet the Lord in the air. Well has Bishop Thomas said:—

"I have sat silent and solitary in my closet, and thought over. one by one, my Saviour's miracles; I have pictured to my mind the Almighty, moulding the earth of the fresh creation into a human form, and then breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I thought of Jehovah coming forth, at the blast of the last trumpet, to summon together the scattered dust of the corpse, and mould it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man."

And, reader, this power displayed by Christ in the creation and resurrection is for us now, to change our hard hearts, to give us victory over sin, and create us anew in Christ Jesus. Paul prayed that he might "know him, and the power of his resurrection." Phil. 3: 10. It is the same power that converts the soul, causing the stormy, sinful passions to subside, that brings the dead from their graves in the last day.— G. B. Thompson.

# A DECEPTION OLDER THAN EDEN

ITHIN the last few years there have sprung into being many teachers and many periodicals whose purpose is to teach men to think themselves gods or a part of God. That was an ancient plan, conjured in heaven by one who chose the worship of self above the worship of Him through whom he had his being. It proved the angels' deception in heaven; it proved man's deception in the earth. It was a generic falsehood; for from it

have sprung a great crop of other falsehoods and false systems of worship.

That teaching in the garden of Eden was the fountain-head of the doctrine of the immortality of the soul; for it was coupled with, and had in it the essence of, that other statement, "Ye shall not surely die." The tree which sprung from that seed-lie has been dropping down fruit that had in it inherently the essence of death. That teaching which was the foundation of all heathenism has not been left to the heathen world—it is with us yet, clung to, and propagated by, much of the professed Christian world.

The word of God teaches this truth, that he who is made a new creature in Christ Jesus has Christ in him, "the hope of glory." It teaches men also to let the mind of Christ be in them, that it may direct them in the ways that are in harmony with the law of God; but the doctrine of that ancient error teaches Christ or God incarnate in our flesh. The ideas may seem to some akin, if not in harmony; but they are as far apart as light and darkness, as life and death, as far apart as the poles of the heavens. The one exalts man, and brings in as a natural consequence the worship of self; the other exalts Christ, and puts away from us every form of worship save the worship of God; the one is the counterfeit, the other is the genuine; the one turns men into the ways of destruction, the other leads them by the straight pathup to the throne of God; the one must explain away all scripture that is not in harmony with it, the other takes the word of God and hews itself to the line of that word, "bringing into captivity every thought to the obedience of Christ."

Satanic in its inception, that doctrine of deception can end only in the destruction which uproots every plant that has not been planted by the eternal God. Satan said, "I will exalt my throne above the stars of God; I will be like the Most High:" and that is the doctrine which he preached to the angels. It is the first doctrine which he preached to the innocent pair in Eden for them to believe and work upon for their own self-exaltation.

In this new thought, this new theology, which is new only in its metamorphosis into a sort of Christian ethics stage, man is declared to be able to compass his own salvation, to be his own saviour, able to liberate himself from sin and its consequences, having within himself the power to cure himself of sickness and all the ailments of the flesh, and being in himself "the highest expression of God."

In this not only is God's word utterly discredited; but the plan of redemption, all that God has done for man, is flatly denied, cast aside, trampled underfoot; and then man is put in the place of God, to do for himself that which only God can do for him.

Some time ago there sprung up in this country a society whose express purpose was the exaltation of man, the setting forth of his divinity and his all-sufficiency in himself. That society has many supporters now in the journals that are devoting their strength and influence to the propagation of that very idea. Books are multiplying rapidly which advocate the same ideas, the pith of which is contained in this expression: "Man will yet fling his form into the heavens and root himself in God." That is what Satan tempted Eve to attempt to do; that is what the builders of the tower of Babel tried to do. The same idea is voiced in these presumptuous words: "Order is our only saviour, and, like the picture in the soul of the artist, it lies within us waiting to be revealed." In other words, we are in need of no Saviour but ourself

This all works toward the exaltation of self and the worship of self. It is man's attempt to do in the earth what Satan attempted to do in heaven, and the two things are branches of the same evil root.

That one subtile purpose has run through the work of Satan from the day he conspired against his Maker even down to the present day, and will continue thus until his last victim has been ensnared. His power over those who have not the mind of Christ will continue unto the end, and increase as it continues. The subtlety of his sophistry will continue to grow keener unto the end.

The rapid increase of these teachings of heathenism to which we have referred proves this to be so. There has been an awakening among the adherents of these teachings in the lands that have been longest enslaved and darkened by them, and they are now rapidly spreading in the lands that had not known them hitherto. They are even permeating the pulpit orations of Christian churches, and are winning their disastrous way wherever the power of God has not come in to dominate the life.

The harvest of the earth is ready for the sickle—the weeds as well as the wheat. It is time to seek God, to "watch unto prayer," that the overspreading delusions of the last days may not reckon us among their victims.— *Uriah Smith*.

### THE ANTIQUITY OF ADVENTISM

PON the two advents of Christ, the first and the second, rests the entire plan of redemption. In and around these two pillars centers every promise in the Bible. Every ray of light that has come to fallen humanity emanates from these events.

"As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28. The sin which caused the appointment of death upon all mankind was borne by Christ on the cross, and at his second coming he will save with an everlasting salvation those who have accepted his death and look for his appearing.

The promise made in Eden that the seed of the woman should bruise the serpent's head, and that it should bruise his heel, had in view the death of Christ on the cross and the destruction of sin and its author in the lake of fire. So inspired were the ancient worthies with this promise that at each birth the inquiry was made, "Will my son be the forerunner of Christ?" This was their

hope and joy. The mother of all living exclaimed at the birth of Cain, "I have obtained the man Jehovah."—Spurrill.

Job, a man who lived when Moses was in the land of Midian exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job 19:25-27.

The ancient seer sang, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 25:8, 9; 26:19.

The sweet psalmist of Israel takes up the strain: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. Hosea becomes the mouth-piece of God: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14.

So even from Enoch, the seventh from Adam, who prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints" (Jude 14), to the last Biblical writer on the lonely isle of Patmos who to the assurance, "Surely I come quickly," responded, "Amen, even so, come, Lord Jesus" (Rev. 22:20), the advent hope has been the theme of the poet's song, the mourner's joy, and the hope of the Christian and of all classes, and so it will be till the Promised One appears. It is the key-note of redemption's song, and was the central theme of Christ's teaching.

The great apostle makes the resurrection of Christ the basis of the hope of a resurrection from the dead: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15:13-18.

The following are the words of God addressed to every one who believes in Jesus and mourns the loss of friends: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

1 Thess. 4: 14-18.

Such is the adventism of the Bible, both ancient and modern. It offers rest to the weary. It lights the dark path of lonely hearts. It dries the mourner's tears. It is and ever has been the only hope held out by the gospel, the only hope of the church and of the world. It is an open door that no man can shut, inviting the weary and oppressed of every age and clime.

"O hail, happy day, that ends our tears and sorrows,
That brings us joy without alloy,—
O hail, happy day!

"There peace shall wave her censer high, And love's fair banner greet the eye, Proclaiming victory,—

O hail, happy day!

- S. N. Haskell.

#### THE MINISTRATION OF GOD'S ANGELS

HE study of the character and work of the angels of God is delightful, and fills the heart of the Christian with courage and faith in God's protecting care. Their work is as real to-day as in the past.

#### WHAT ARE THEY?

Man was made lower than the angels, therefore angels are not men. Ps. 8:4, 5; Heb. 2:2, 7.

Angels were made spirits. Heb. 1:7.

Because they are made spirits it does not mean that they do not have bodies. I Cor. 15:45, 46; Luke 24:39, 40.

Angels have flesh, backs, and hands. They are real, tangible bodies. Eze. 10:12, margin.

They are and drank with Lot in Sodom. Gen. 19:1-3.

They were sent to guard the way of the tree of life before the first man died, therefore they are an entirely different order of beings from man. Gen. 3:22-24.

While they are invisible to the naked eye, yet God has opened the eyes of eyen animals to see them. Num. 22: 22 - 27.

When God opens the eyes of men they can see the angels. Num. 22:31-35.

Angels are sent to communicate God's messages to prophets. Rev. 1:1.

Could men see and sense the sacredness of these messengers of God they would worship them. Rev. 19:10.

#### THE WORK OF ANGELS.

They are all ministering spirits, sent to minister for those who shall be heirs of salvation. Heb. 1:14.

They are sent to comfort and direct the lonely traveler. Gen. 21:16-20.

In answer to prayer they are sent to deliver God's servants from prison. Acts 12:5-11.

The disciples believed each saint had a ministering angel. Acts 12:12-15.

The angel of the Lord encampeth about those that fear Him and delivereth them. Ps. 34:7.

An angel instructed Philip where to go and find a person who wanted light. Acts 8: 26, 27.

Philip held a Bible reading with him, and he was converted and baptized. Acts 8: 32 - 39.

When persons repent and are in trouble, angels are sent to direct them. Gen. 16:7-9.

God promised that his angels should go before his people and drive out their enemies. Ex. 33:2, 3.

He used hornets as agents to do this. Ex. 23:28, 20-23.

#### THE POSITION OF ANGELS.

Angels are in the presence of God. Luke 1:19.

They excel in strength and hearken to the voice of God. Ps. 103:20.

They are always beholding the face of God in heaven. Matt. 18: 10.

They go and return like a flash of lightning. Eze. 1:13, 14. There are more than one hundred millions of angels. Rev. 5:11.

There are different orders of angels, the seraphim, and cherubim. Isa. 6:6; Eze. 10:19.

God's chariots are twenty thousands of angels. Ps. 68: 17.

Heaven would be emptied of these angels before one of his children would fail. 2 Kings 6: 17.—Bible Training School.

## THE DEVIL AND HIS ANGELS

I. Whence came the devil to the earth?

"There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and

prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." Luke 10:17, 18.

2. Why were Satan and his angels cast out of heaven?

They were cast out because they sinned. See 2 Peter 2:4; Eze. 28:11-15; Isa. 14:12-15.

3. What other titles are given to Satan?

He is called "Beelzebub, the prince of the devils" (Matt. 12:24); "the prince of this world" (John 12:31; 14:30); "the god of this world" (2 Cor. 4:4); "the prince of the power of the air" (Eph. 2:2).

- 4. What are Satan's chief characteristics?
- "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.
- 5. By means of his lying and cunning devices, what has Satan been enabled to do?

He has deceived "the whole world." Rev. 12:9. He sought to overcome the Saviour of men (Matt. 4:1-10); he influenced Judas to betray Christ (Luke 22:3-6); he desired to destroy Peter also (verses 31, 32); and he has ever been "the spirit that . . . worketh in the children of disobedience." Eph. 2:2.

6. For what was Christ manifested to the world?

That he might destroy the devil and also the works of the devil. Heb. 2:14; I John 3:8.

7. Are the devils aware that they are to be destroyed?

The devils which possessed two men in the country of the Gergesenes asked Jesus, "Art thou come hither to torment us before the time?" Matt. 8:29.

"Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he *knoweth* that he hath but a short time." Rev. 12:12.

8. How will the devil and his angels be destroyed?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41; also Jude 6, 7; Rev. 20:7-10; and Eze. 28:17-19.

9. How may we be guarded against the deceptions of the devil and his angels?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.—Signs of the Times.

## THE PERSONALITY OF SATAN

S there such a person as Satan?
His first name: Eze. 28: 12 - 19; Isa. 14: 12 - 17; Job 2: 1 - 7;
Rev. 12: 7 - 17; 20: 1, 2, 7 - 10.

THE PERSONALITY OF THE DEVIL MUST BE RECOGNIZED.

This is a most important requirement. Freedom implies the existence of bondage; victory, the existence of an enemy. We sometimes hear from pulpits that call themselves Christian the strange declaration that the devil is an influence which contaminates the spiritual atmosphere. Without controversy, such a notion cannot be entertained. The word of God effectually defines his position. He is a person, as the whole interview with Jesus at the temptation shows. He is powerful, as St. Paul testifies in Eph. 6: 11, 12. He is opposed to you, for he goes about seeking

to devour. I Peter 5:8. He is crafty, for he is called the devil that deceives. Rev. 12:9. He is hateful, for the Lord names him a murderer from the beginning. John 8:44. He is the author of physical suffering, as we see in the case of Job (Job 2:7); of those who were the recipients of Christ's healing power (Acts 10:38); and the mention of the woman healed in Luke 13:11-16. Our views of him therefore must be definite and certain. We are to regard him as antagonistic to us. There can be no compromise with this adversary of souls.—Selected.

#### THE KING OF TYRE.

The question has been asked: "Is it the king of Tyrus, or is it the devil, that is spoken of in Eze. 28:12-19? Some say it is the devil. If so, what proof is there for that?"

He is both king of Tyrus and the devil, while the earthly king of Tyre is spoken of in the first part of the chapter as the "prince" of Tyre. The prince is under the king. The ruler of Tyre was under the ruler Satan, who was the real king of Tyre. So Lucifer is spoken of in Isaiah 14 as the king of Babylon, because the earthly rulers of Babylon were serving him. Again, the very language of Eze. 28: 12-19 could apply to no mortal man, while it does fit the great apostate angel.—Selected.

#### WHAT WILL BECOME OF SATAN?

This question is often asked; but the Creator alone is able to give an answer. In Heb. 2:14 the Lord tells us that Christ partook of flesh and blood that "through death he might destroy him that had the power of death, that is, the devil." If in due time the devil is not destroyed, Christ shed his blood in vain. We know that precious blood was not shed in vain, and that, true to his word, God will destroy the devil.

Ezekiel describes Satan and his work. Through this prophet the Lord says to Satan, "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:12-19. The divine fiat, "The soul that sinneth, it shall die" (Eze. 18:4, 20), will be executed upon the devil, as well as upon his followers. "The wages of sin is death" (Rom. 6:23), and Satan will be paid honest and just wages for his life's work. The fires of the last day will burn up the originator of sin and all sinners, and God will have a clean universe. Mal. 4:1-3.—Selected.

# THE DESTRUCTION OF THE ROOT AND BRANCHES OF EVIL

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

HE root of all evil is Satan. The branches are his followers, either evil angels or unconverted people. Language could not possibly be framed that would more emphatically state the utter destruction of evil than this quotation from the prophet Malachi; but another verse in the immediate connection makes it, if possible, still more emphatic: "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 1: 3.

The utter destruction of Satan, the root of all evil, is stated in several scriptures: "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. Christ, then, will destroy the devil.

To destroy means "to ruin; to bring to naught; to put an end to; to annihilate."—Webster. The devil, then, will be brought to naught, and cease to be forevermore.

Another very interesting scripture showing the utter destruction of this malevolent angel, reads as follows: "Thou are the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Eze. 28:14-19.

This is a wonderful history and description of the great fallen angel, who is the devil and Satan, who goeth about as a roaring lion, seeking whom he may devour. Once an angel highly exalted in heaven, standing next to the Son of God, through the process described in these verses, he sinned and was cast out.

He commenced his warfare against God and his government on the earth, and for six thousand years the Lord, in his infinite wisdom, has permitted him to show the full development of his plan, and the utter wickedness of his course. He made war upon the Son of God when he was here upon the earth, and through his evil machinations stirred up the rebellious Jews, and this was the cause of Christ's being put to death.

The time comes when Satan's work will close forever, and here in this language his utter destruction and eternal ruin are as forcibly presented as in any other scripture that can be found. Notice how wonderfully the prophecy of Ezekiel corroborates the statement of Malachi. He shall be brought to ashes upon the earth, Ezekiel says, in the sight of all them that behold him, and he adds, "Never shalt thou be any more." His dwelling-place being in utter ruin, when it will be without form and void, in darkness and horror, Satan and his angels will be forced to remain upon this earth during the thousand years while the judgment of the wicked dead is going on in the heavenly courts above. I Cor. 6:2, 3; Rev. 20:12-15; Ps. 149:5-9; Dan. 7:22, etc.

#### THE SAINTS ASSIST IN THE WORK OF JUDGMENT.

There is something very reasonable, consistent, and every way fitting in the scriptural representation of the saints of God having a part in the final judgment, as recorded in the fourth chapter of first Thessalonians. When the Lord comes in his glory, and all the holy angels with him, the trump of God sounds, and the dead in Christ are raised up, and with the living saints translated in a moment, in the twinkling of an eye, and go up to meet the Lord in the air, and so they are ever with the Lord. They go thence to the New Jerusalem above. John 14:1-3.

And during the thousand years that Satan is confined on the earth, waiting his final doom, the saints are sitting with Christ and the Father in judgment upon the wicked dead and the wicked angels.

Ah! what revelations will the open books of God's remembrance present. Man cannot see as God sees. Doubtless we shall expect to see many in the kingdom of heaven that will not be there, and we shall wonder why it is. The books of God's remembrance will make all these things plain. Perhaps even relatives, who, in our great affection for them, we thought would surely be in the better world, may be absent. The books may testify of secret sins that we knew not, and others may be there whom we do

not expect to be there; but God, in his judgment upon the wicked, will reveal to us, and to his people of every generation, the reasons why men were lost, many of them for sin's hidden from our eyes by our lack of ability to discern and understand the facts that God beholds and angels record.— Selected.

In this judgment we shall plainly understand why men were lost, and all the righteous will say at last, at the close of this grandest assize ever held, or that ever will be held, that the judgments of God are right, and all his ways are just. God will save every one who is fit to be saved. Every one who has truly repented of his sins, and given himself unreservedly to him, will share in the eternal reward. Those who have not will forever fail.

#### THE LAST CONFLICT.

At the end of the thousand years the voice of God calls all the wicked dead from their graves. Satan is now active. His subjects are once more alive. He tells them that he has raised them from the dead. The city of God comes down from heaven (Rev. 21:2, 9, 10; 2 Peter 3:13, etc.), and is located upon the earth. Its beauty is described in the last two chapters of the Bible, and referred to in many others. It is the blessed home of the saved, where Jesus went to prepare mansions for those who love him. They have been taken up to their blessed and heavenly abode, and it finally comes down upon the earth and is located in a place prepared for it.

Satan is aware of this wonderful occurrence, and goes among the vast host of the wicked, deceiving them and telling them they are abundantly able to go up and take this city. In this vast crowd are the great conquerors of the world and myriads of the wicked of all ages,—the mighty antediluvians, the giants of old Philistia, the Alexanders, the Cæsars, the Napoleons, and the great captains of ancient and modern times. They prepare for their attack. They come up from the four quarters of the earth, and encompass the beloved city, where the saints of God are. Our

Lord Jesus Christ is seated upon a high and lofty throne, in a glory surpassing all that the imagination of men can conceive. At the sight of him, even Satan and all the hosts of the wicked are overwhelmed with terror. Then is the scripture fulfilled which declares: "Every knee shall bow to me, and every tongue shall confess to God." The wicked see what they have lost. Satan himself sees that he has made a terrible mistake; but alas! it is too late for repentance. The harvest is past, and the summer is ended, and the souls of none of that wicked host will be saved. Fire comes down from God out of heaven and devours them. Then our earth becomes a vast lake of fire, melting with fervent heat. Rev. 20:9-15; 2 Peter 3:5-13.—G. I. Butler, in Southern Watchman.

# THE OVERCOMER'S PORTION

ESTEEM it a precious privilege indeed, that our blessed Lord has permitted me to become an overcomer through the grace of Jesus Christ and his indwelling Spirit; consequently there are no more precious promises to me in all God's holy word than the following, which I pen from memory:—

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

"He that overcometh shall not be hurt of the second death." Rev. 2:11.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." Rev. 2:17.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Rev. 2: 26-28.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his

angels." Rev. 3:5.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3:12.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my

Father in his throne." Rev. 3:21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.—G. E. Pooler.

## THE PURE IN HEART

"Blessed are the pure in heart, for they shall see God."
Matt. 5:5.

HESE are they which follow the Lamb whithersoever he goeth." Rev. 14:4. "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

Isaiah says: "They shall call them, Thy holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa. 62:12.

The psalmist says, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Ps. 51:7. This purifying is an inward work done by the Lord. When we are converted, we are made new creatures, and do not longer

belong to the world. We are first taken out of the world, then the world is taken out of us. We are then ready to work with pure motives, and live pure lives. A pure heart prompts to whole-hearted service in the Master's vineyard.—Selected.

## THE HOLY SPIRIT'S WORK

THE Holy Spirit is the Lord's smelting furnace. In it he separates the precious from the base. It purifies the gold, and causes it to shine forth in all its heavenly luster, while it burns up the hypocritical glitter of the dross.

These furnace fires were kindled on the day of Pentecost, when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The mighty, rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements,— the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are to-day mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.— Albion F. Ballenger.

### **PRAYER**

"Pray without ceasing." I Thess. 5:17. "Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." 2 Thess. 1:12.

RAYER is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth.

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle; and there you will have of the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into his storehouse, but also time and strength of bone and brain and muscle into his service. Those who will do this, will walk in the light, and will triumph in God.

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of his service, that will be as far-reaching as eternity.

O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest-field. You should wrestle with God as did

Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and faith abound among God's people, the world will see a steady light shining forth from them.

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchristlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord.— Mrs. E. G. White.

#### THE GOLDEN KEY

"Prayer is the key, for the bended knee To open the morn's first hours."

AKE it the first morning business of your life to understand some portion of the Bible clearly, and your daily business to obey it in all you do understand.— Sel.

The habit of letting every foolish or uncharitable thought, as it arises, find words, has a great deal to do with much evil in the world. Check the habit of uttering the words, and gradually you will find that you check the habit of thought, too. A resolution always to turn to some distinctly good thought in the mind, is a great help—as it is when a complaining or unkind one arises to turn every thought condemnatory of our neighbor into a prayer for him. We never can long continue to dislike people for whom we pray—H. L. Sidney Lear.

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.— Selected.

# CHRISTIAN COMFORT

NE feature, and a prominent feature, of Christ's mission to earth was "to comfort all that mourn." In furtherance of his end, when his personal work on earth was finished, and he ascended to heaven, "another Comforter" was sent who would abide with his people forever, "even the Spirit of truth." John 14:16, 17.

In all this it was designed "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3.

Not only is the Holy Spirit engaged in the work of giving comfort, but those who receive comfort through its agency are to fall in line and become comforters to others. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

God does not give his blessings to his children for themselves alone. They cannot get the full benefit by trying to keep his mercies within themselves. Therefore the apostle adds: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring

of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." 2 Cor. 1:5,6.

The means by which the Comforter sent down from heaven is to give comfort to believers, and through them to the world, is the word of God. The Comforter is to guide them into all truth, and the word of God is truth. John 16:13; 17:17.

Of this word Paul writes: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. To which we add the testimony of the psalmist: "Remember thy word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." Ps. 119:49, 50.

Genuine comfort, that is, comfort received through the word and passed on to others, brings life and growth to the church. After the persecution under Saul and others, the record says, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts 9:31.

Christ says, "Blessed are they that mourn; for they shall be comforted." And he has provided the means—the Spirit, the word, and his disciples—for imparting this comfort to all who will receive it. It must ever be understood that comfort cannot be enforced upon any one; it must be duly accepted upon the stated conditions—faith in the word of God. On this ground there is no condition in life under which the mourner may not be comforted if only he will accept and apply this balm.

A duty which all classes of mankind acknowledge is that of comforting those who mourn the loss of loved ones by death. And here, the Lord has given us the special ground of comfort concerning those who die in the faith: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For

if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:13-18.

So we see that even in "the valley of the shadow of death" there is solid comfort in God's word for those who mourn. They need fear no evil; for the Good Shepherd's "rod and staff" will comfort them even there. Ps. 23:4. Thus "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.—Selected.

# THE WORK OF THE HOLY SPIRIT

"It is wonderful to me how the pride and jealousy and selfishness have been taken out of me. How the things that have pained and stung me once have no effect now. The spirit of censure and criticism, it seems to me, is as much a stranger to me as if I were never full of it; and the things that worried and troubled me I can lay down at his feet, and press on through the days in peace and joy, resting and trusting in Jesus. Oh the blessedness of that life of faith, that gives up everything to Christ, and then draws every good thing from him; that trusts him implicitly for grace in every moment of trial or temptation, and comes off conqueror through him that loved us."—Selected from Mrs. Selina May's writing, after her death. Mrs. May was called "the Seaman's Friend," and lived in Calcutta, India.

### FAITH

H faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer; but it is our part to lay hold upon this hope by faith in him that has promised. We may expect to suffer; for it those who are partakers with him in his sufferings who shall be partakers with him in his glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in him we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently accept God's favor, not only in this world, but in the heavenly world, since he paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and unmovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves, we are to look unto Jesus who is the author and finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others; but the only sin-bearer is Jesus Christ. He alone can be my substitute and sin-bearer. The fore-runner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." Shall we not give up our sins, and let them go? Shall we not turn from them, and hate them, and still remember that Christ regards

his human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off of yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in him who has entered within the vail. Talk of the blessed hope, and the glorious appearing of our Lord Jesus Christ.—Mrs. E. G. White.

### THE TRIUMPHS OF FAITH

OSES feared God, and not Pharaoh. Moses feared the God of heaven, the King of heaven, rather than the mighty king of earth; and because he feared the God of heaven rather than the king of Egypt, he forsook Egypt. "He endured, as seeing him who is invisible." Apparently a contradiction of terms,—"as seeing him who is invisible." But faith enables one to see that which is invisible. Note this apparent contradiction, because we may here see the very essence of this experience. He endured, as seeing him who cannot be seen; as seeing by faith him who is invisible to the ordinary sight. It is the lesson of faith to every Christian now.

And so they believed, and their faith saved them from the destroyer, and there was a passing over that night in Egypt, because of their faith, just as the sprinkled blood, not by virtue of any red liquid that might be seen upon the lintel of the door, represented the blood of the Son of God, in which there is efficacy to protect from the destroyer. There may be a passing over now because of our faith; and without that faith there is no passing over of sins that are past.

\* \* \* \* \* \* \* \* \* \* \* \*

Jericho fell down, after it had been compassed about for seven days. The Israelites were commanded to march around the city seven times, then the priests were to blow, and the people were to

shout; and it was told them that the walls would fall down. They did according to the word. Foolish to human reasoning, utterly foolish! But God was their leader; they did as they were commanded, and the record says that the walls fell down flat.

What stood between Israel and the promised land when they were commanded to go forward?—Water, liquid. It would be their destruction, ordinarily, to pass through it. What did faith do? Faith constructed, out of liquid, a solid, a wall, on either side, and they passed through as on dry land, protected by a wall which faith had erected.

When they go to the other side, what do they find? — A wall between them and Jericho, and this time a solid wall. What does faith do? — Faith makes that wall pour down just like liquid. Faith builds a solid wall out of liquid, and they pass through. When they need a solid wall, faith makes a solid wall; when they need the wall removed, faith makes it run down like liquid. These are the victories of faith.— Review and Herald.

# FOLLOW HIS STEPS

"His feet like unto fine brass, as if they burned in a furnace." Rev. 1: 15.

THE Saviour's feet are described as like "fine brass, as if they burned in a furnace." Brass was never found in any mine. It is formed only in the heat of the furnace. It is a combination of metals that will unite only under intense heat. In each place where John describes the Saviour's glorious person, he speaks of his feet of fine brass. Rev. 1:15; 2:18. "Christ also suffered for us, leaving us an example, that ye should follow in his steps." His steps led him where he was "reviled," "threatened," and where he "suffered" much. I Peter 2:20-24. It was in the path of suffering wrongfully for others' good that the

feet of "fine brass" were formed. They come only from the furnace heat.

Sinful humanity and sinless divinity can only be blended into one under the fiery trials that will consume the dross of selfishness out of our natures. The trials will be so intense that we will forget self and cling to the Lord alone for help, before the heavenly metal can be formed. Are you ready to follow in the Saviour's steps? "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12, 13.— The Bible Training School.

### THE WORK OF THE CHURCH

"The church must grope her way into the alleys and courts of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shoreline of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world."

This is equally true of the Sabbath-school; for it is the church at study and at work. It is pre-eminently the teacher's work to win souls for Christ.— Bishop Simpson.

#### THE CHRISTIAN'S CROSS

"Ir thou a Christian art, bound to thy lot shall be some cross. It is the load all bear who follow Christ to heaven.

"When at length, after long baffling, thou hast found thine, seek not to lose it more; turn, and in love embrace it; for whatever shape it bears, it is in truth thy friend.

"The ease it spoils, or the good gifts it seems to hold thee from, are nothing to those blessings yet unknown, which in the mysterious orderings of thy fate are knit with it, and it alone for thee."

"Our biggest, blackest troubles are often only the locomotive drawing our richest treasure-train."

## THE WORLD'S RIGHT TO ASK OF THE CHURCH

"What has the world a right to ask of the church? To show a poor, baffled, miserable world, unable to grasp, the great spiritual truth of the gospel; we must show the prints of the nails. We may show eloquence in the pulpit, multiplied missionaries in foreign lands, we may show our agencies of reform, our musical genius in the choir, and the glories of the temple, but if we do not show the prints of the nails, they will not believe."

"The Christian who bears the name of Christ and has not sympathy is a mockery Christian, who should rise for prayers and go to the altar the first opportunity he gets. If you would sympathize with the sorrowing to your fullest extent, you would be much enriched."

"Paul boasted of being a servant. The word servant has been degraded, cheapened, soiled, and made hateful, but it is a beautiful word if you put God behind it."

"What shall we do with the stubborn and the wicked? Shall we cast them off with a few words of sarcasm, and then turn to our books by our comfortable fireside, thinking no more about them? God wants us to sacrifice to show marks of the nails in our hands. Some glorious men and women are wearing out their years with the grim resolution to 'stand it out,' who have no hope of heaven and a better life."—Robert McIntyre.

#### PREPARING THE WORLD FOR CHRIST'S COMING

And so with Christ's rule and kingdom: it will first lay bare, and cut, and scrape the evils of selfish society down to the bone, exposing depths of corruption never before realized by the patient; and it will be a fearful ordeal—"a time of trouble such as was not since there was a nation." Dan. 12:1. The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released; but he will be helpless, bound hand and foot; and the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing "peaceable fruits of righteousness" will begin to be relished, and the patient will be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

His touching words, "When the Son of man cometh shall he find faith on the earth?" tell too plainly the impoverished state of the church at that time. When we pray, "Thy kingdom come," and "Even so, come, Lord Jesus," the rejection of him as the divine Healer is hardly a fit accompaniment to the prayer. For my own sake—for the blessings that await my body and which can come to me only through this means, I must believe.

For what I can be to others in a world where the church is doing so little to proclaim the pure word of God, I must believe. For the joy it gives my Saviour to find me trusting him to the fullest, I must believe that the words he speaks to me touching every want of my being are spirit and life.

I think I see standing before him, as he sits on the throne of his glory, a faithful Christian in all but the reception of this blessed truth. He testifies in humble gratitude how the Lord saved him, kept him in trial, gave him grace, made him a new man by his own indwelling. And the Master replies, "Thou hast been a good child, and I have watched thee with tenderness. In but one thing have I found thee lacking. Thou gavest to me the care of thy soul, thou didst put into my hands the direction of thy life, but when I came to thee and asked to keep thy body, thou wast afraid to trust me, and leaned upon the arm of flesh." I do not suppose the Master will chide him, for it will be grief enough for one little moment in the presence of that ecstatic throng to feel that the measure of the stature of the fulness of Christ has not been reached. I do not want to be that Christian—nor do you.

But where will you stand? You have not forgotten that at Nazareth "he could do there no mighty work because of their unbelief." Does it strike you that your indifference to the stand your brethren are taking in the life of faith may not only leave you without a blessing, but hinder the blessing which another might receive? Shall the Lord lay to your charge that because of unbelief you entered not yourself, and those that were entering you hindered? Pray rather than criticize; seek for light and guidance rather than condemn; open your heart to the Lord whose you are, and learn of him who longs to teach you "all the counsel of God."—Selected.

## THE ANTITYPICAL WAVE-SHEAF

There are the cherubin and seraphin. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and his Son, the representatives of those sinless realms, over which Satan had thought to establish his dominion, are all there to welcome their Redeemer. They are eager to celebrate this triumph and to glorify their King.

But he waves them back. Not yet: he cannot now receive the coronet of glory and the royal robe. He enters into the presence of his Father. He points to his wounded head, the pierced side, the marred feet: he lifts his hands, bearing the print of nails; he points to the tokens of his triumph; he presents to God the wave-sheaf, those raised with him as representatives of that great multitude who shall come forth from the grave at his second coming.

He approaches the Father, with whom there is joy over one sinner that repents, who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. That pledge Christ has fulfilled. When upon the cross he cried out, "It is finished," he addressed the Father. The compact had been fully carried out. Now he declares, "Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, 'I will that they also, whom thou hast given me, be with me where I am.'"

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where he is, there his church shall be. "Mercy and truth

· are met together; Righteousness and Peace have kissed each other." The Father's arms encircle his Son, and the word is given, "Let all the angels of God worship him."—Desire of Ages.

# THE MARRIAGE RELATION

"Let every man have his own wife, and let every woman have her own husband."

HEN God started the human race, he started it right. "What therefore God hath joined together, let not man put asunder."

There is no doubt that God guides individuals when they consult him in this matter. He never makes a mistake. He always makes a selection of adaptation. But in cases where he was not consulted, and where the parties find they are unequally voked together, what is to be done? Is there a remedy? - Yes: for the Saviour said that no one was to separate save for "fornication," and that "the wife is bound by the law as long as her husband liveth;" and he is bound to her likewise, so there must be a way of getting along together under all other conditions without hunting for a spiritual affinity. While civil law may grant a divorce for many causes, vet God has made the tie indissoluble, and placed it far above human legislation, save for the cause of adultery. Many acts which are not punishable in civil courts, are sinful in the sight of God. If you have made a mistake, there is still a remedy. Become thoroughly converted, and with your renewed nature you will be enabled to bear all things.

Many professed Christians imagine, because they do not get along agreeably with their companions, and each has his or her own way, that they did not get the one the Lord intended for them, and they begin looking around to see if they cannot find the one intended — the so-called spiritual mate.

The doctrine of spiritual affinity is not a new one, yet it is new to many people because they are ignorant of the history of the past. Never did the devil devise a doctrine that was more deceptive in its consequences. The human family has been disgraced by its baneful fruits in every nation and age of the past. By a careful study of the history of nations, we find that all were permeated with this doctrine of spiritual affinity, and after they learned the sad lesson of its fearful results by a costly experience, they unanimously set it aside by proper legislation. There are a few oriental nations that teach and practice it still. But that such a doctrine should find advocates in Christendom is, indeed, a marvel.— C. S. Longacre, in Review and Herald, Feb. 9, 1905.

The strongest evidence we have in favor of Christianity is that which is seen in the purity and elevating character of its doctrines, and in its power to transform the thoughts, disposition, and character of a sinner, so that they will answer to those of Jesus Christ, our perfect model. This is a creation (Eph. 2:10), a work that could not be produced by the philosophical and religious theories of ancient writers, and which no man has ever been able to do, only through genuine Christianity.— D. T. Bourdeau.

## **DEBT**

"Owe no man anything." Rom. 13:8.

THIS text is broad enough to settle the question forever about incurring debt; but for the sake of emphasis we will give additional evidence. "Thou shalt lend unto many nations, but thou shalt not borrow." Deut. 15:6. All the silver and the gold is the Lord's; "the cattle upon a thousand hills," "the world and the fulness thereof." Haggai 2:8; Ps. 50:10-12. This being so, is there any excuse for God's people to borrow money

to carry on his work, and, above all, to obtain money on such long credit that Christ will come before it is due? The Lord says, "The wicked borroweth, and payeth not again." Ps. 37:21.

The borrower becomes a servant to the lender. Prov. 22:7. How many poor, debt-burdened souls can testify to the truthfulness of these words. Debt has made many an otherwise noble man a coward, by causing him to hide when his creditor was coming. And when he could not avoid the creditor, he has been driven to stretch the truth, nearly if not quite to breaking, in presenting excuses for not paying the debt, and to obtain extension of time. A still more lamentable feature is expressed in the saying that if you wish to kill a man spiritually, place him in debt. The same is true of a church, a tract society, or any other religious organization. This is not the Lord's wish for his people. He intends they shall be the head, and not the tail. Deut. 28:13. See also Deut. 26:17-19.

So particular is the Lord that his people shall not become involved in any way, that he forbids them even to become security for the debts of others. Prov. 22:26.

Let us now turn a moment to "Testimonies for the Church," Vol. VI, page 217, which says: "We should shun debt as we should shun the leprosy." "No conditions are more firmly established in the Scriptures than that we should carry on all of God's work without debt. When God says, 'Arise and build,' faith builds, but always fulfills the conditions when building. Presumption attempts to obey by borrowing and building. That requires no faith. Any sinner in the world can do that. God has given conditions and regulations, which, if obeyed, will enable his church to show to the world that they are not children of sin, but children of God, and children of faith."

In every case mentioned in the Bible, where anything was required to carry on the Lord's work, it was always secured without borrowing; as, for instance, when the tabernacle was to be built in the wilderness, Moses sent out an invitation to all the people to contribute. Ex. 25:1-8. The people responded

cheerfully, and so liberally that they had to be restrained from giving. Ex. 36:5, 6. What kind of record would it be if the Lord had instructed Moses to borrow the money with which to build his sanctuary?

For the building of Solomon's temple David gathered vast sums of gold and silver and much material. I Chron. 22: 14-16.

— F. I. Richardson.

# NOVEL READING

"There shall in no wise enter into it [heaven] anything that defileth, or maketh a lie." Rev. 21:27.

EAR reader, have you ever realized that novels were lies, and the writer and lover of such reading may not find their names written in the Lamb's book of life?

The following words are surely timely for all who have been indulging in this pastime of light reading:—

"Novel reading takes from its devotee energy and zeal in the stern duties of life, deepens selfishness, and leads to distrust of everything that does not pander to the selfish heart and unreal fancies. To be considered heroes or heroines is the acme of the aspiration of the slaves of light literature, while the work of real heroines lies undone on every hand.

"How many girls who might have been ministering angels at home, blessings to father, mother, brothers, and sisters, have left all, to mingle in the unreal and abandoned life behind the scenes of the theater or opera, lured there by the brilliant descriptions and talent-worship of prominent actresses, as set forth in the light literature of to-day! How many a promising boy has forsaken his father's roof, and the useful, honest pursuits of life, to endeavor to become a second 'Claude Duval,' or some other desperado, whom some novels have characterized as a hero!

"There may be good things said in novels, words which appeal to the purer, holier emotions of our natures; but words, nevertheless, which often make the novel all the more dangerous. They are the gilded bait which hides from the minds of the well-disposed the poisoned, fateful book. They are the beautiful flowers which hide the snare.

"How many are led to look back over the past and regret the brightest years of life, which have been given to such reading, — years when memory was most retentive, when character was forming; and what would they not now give if they could but recall them! How the memories linger! How the habit of hasty, rapid, unreflecting reading remains! How hard it is to efface their impression! What struggles has it cost to resist their influence — the blighting, baneful influence of this corrupter of minds, this destroyer of memory, this feeder of selfishness! It is called *light* literature, but it is one of the *heaviest* of curses.

"Parents, do your duty. Place before your children the word of God, and truthful, mind-building reading. Novel reader, be admonished before you become a mental wreck. Dear youth, shun such reading, and as companions, those who prefer such reading. Be real men and women. The greatest heroes and heroines are those who conquer sin and self, and lovingly labor for others' good." — Selected.

## SIGNS OF THE END

"The watchman said, The morning cometh, and also the night." Isa. 21:12.

S the watchman looks he beholds new playhouses just completed, others being built, even store buildings converted into places of amusement, and he sees the people flocking to

them, often with even standing-room at a premium. But the large and costly churches have many empty seats. So the increase of pleasure-seeking and the decrease of reverence for God are two noticeable features among the people of to-day.

The Lord says that this condition will be characteristic of the time of the end. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God." 2 Tim. 3: 2-5. Bear in mind, the people referred to are church-members, "having a form of godliness," and should have greater love for God than for pleasure. We would expect them to be reverent and ready to acknowledge God's power-as manifested in his universe and in the salvation of sinful men, but we are told that in the last days they will be "denying the power."

Consequently, if these are the last days, we may look for a teaching to be spreading among church-members, as well as in the world, which shall question whether, after all, the worlds and man are really God's handiwork, and whether there is any need of the saving power of his gospel. How does evolution fulfil the specifications of the prophecy, having for its fundamental principle the theory that both the world and man developed by the agency of natural laws, unaided by God? And was there ever a greater denial of the necessity for the gospel's power to save than is being made all over the "Christian" world by the "New Thought" doctrine, which declares man has only to will strongly enough in order to accomplish anything he chooses?

In the "time of the end" great preparations for war will be made. "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3:9, 10. Have the nations made any preparations for war? Let the millions upon millions of dollars which have been spent in making ships of war and destructive weapons answer. And have all the nations gone into this sort of thing? Have the kings of the earth and the whole world

prepared for war? — Indeed they have. Please read Rev. 16: 13, 14. May the God of heaven help you, dear reader, to see that the gathering of the nations and the great expenditure of fortunes in navies and armies are signs of the awful approaching storm that will culminate in the "battle of that great day of God Almighty."

For lack of space we cannot speak of the many boycotts that have and are taking place, simply educating the people to participate in the cruel and heartless boycott that will be inaugurated just before the coming of Christ. See Rev. 13:17.—Selected.

#### THE LAST DAYS.

"Please inform me why Peter quoted Joel 2:28, 29? He was not living in the 'last days.'"

But Peter did live in the beginning of the "last days." The last great year of gospel husbandry, speaking figuratively, began at the first advent of Christ. At the beginning came the sowing with the falling of the early rain, of which Peter speaks. Joel seemed to cover the whole period, including the latter rain, which develops the world for its harvest.— Selected.

# THE MANNER OF CHRIST'S COMING

"When he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

IN addition to the *fact*, is it of any importance that we understand the *manner* of Christ's return?

Men may answer, No; but celestial beings, both the good and the bad, are aware that great results hang upon this issue.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

Evidently, then, the Master would not have warned us against these deceptions, nor would the arch deceiver take the pains to bring them about, unless by these deceits some might be endangered. In fact, in this connection it appears that Satan will enact his delusive masterpiece, "insomuch that if it were possible, they shall deceive the very elect." And further, the teaching that Christ will come in some other way than the one he has specified, will be followed by the actual appearing of false christs: "Behold, he is in the desert!" "Behold, he is in the secret chambers!" Present tense.

So a false teaching in reference to the manner of his return will be followed by attempted demonstration of that event. Logically it must terminate in the appearing of Satan himself, counterfeiting so far as lieth in his hellish power the glorious appearing of our Saviour, Jesus Christ. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. 11:14, 15. Here is a foundation for all the false prophets and false christs, both human and Satanic.

And mark the fact that such deceivers will not be tame and powerless. They "shall show great signs and wonders."

But the counterfeit will be on earth and local, while the genuine will flood the heavens and be simultaneously world-wide. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

At the touch of his glory, the atmospheric heavens depart "as a scroll when it is rolled together." Rev. 6: 14 - 17.—E. J. Hibbard.

# HOW SHALL WE KNOW?

And of old it had been said, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job 22:21. How, then, shall we know him, when his ways are so much higher than ours, and his thoughts higher than ours? Isa. 55:9. James gives us the key: "Draw nigh to God, and he will draw nigh to you." But how can we draw nigh to One so far away? Again the apostle tells us how: "Humble yourselves in the sight of the Lord [get lower in your own estimation], and he shall lift you up." Jesus Christ is the "way" (John 14:6), and "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Now let us note these simple tests, and all will be, or ought to be, plain. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:3-6); and he kept his Father's commandments. John 15:10.—Selected.

## MIRACLES VERSUS RIGHTEOUSNESS

IRACLES are no evidence of truth; let the child of God remember it always. One of the special warnings God has given us in his word is that just previous to Christ's coming, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish;" and that a class of people will be so deceived by him as to say, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." In the first of these scriptures it is declared that Satan will counterfeit the work of Wonderful power, and all manifestations of false signs and wonders will be revealed. Unrighteousness will be made to appear like righteousness; and every soul which does not love truth at whatever cost will be deceived. In the latter scripture. from Matthew 7, the Master draws the contrast, clear and forcible, between the miracles performed and the moral principles involved, showing that above appearances God prizes conduct and character. What matters the prophesying in God's name, or the casting out of demons, or the wonderful works, when iniquity lawlessness, is in the life? God wants righteousness above all things else. As individuals are qualified and able, God will give them power to do wonderful things; but he demands righteousness of all, the righteousness which is in God's law, and which faith in Christ alone can apprehend.— Selected. .

## THE PEACE OFFERING

HIS offering was to be made after Israel had passed over Jordan. Deut. 12:10, 11.

The law of clean and unclean meats was given especially to govern Israel in the celebration of this feast. See Leviticus, eleventh chapter.

All offerings except the passover were to be sodden or boiled, to remove the blood. 2 Chron. 35:13.

This was to be a perpetual statute. Lev. 3:17.

It was a grievous sin not to observe this instruction. I Sam. 2:13-17.

Those who ate the blood were cut off from among the people, because atonement was made with the blood. Lev. 17:10.

So important was this feast of thanksgiving that none was to be eaten on the third day. Lev. 7:15-17.

The Holy Ghost taught this in the New Testament. Acts 15:28, 29.

Anything decayed or corrupted was a symbol of death, and could not represent Christ, who was life and light.

Christ was raised on the third day and saw no corruption. Ps. 16:8-11; 49:7-9.

It was this argument Peter presented on the day of Pentecost, where he spoke of Christ's death and resurrection: "Because thou wilt not leave my soul in hell [the grave], neither wilt thou suffer thine holy one to see corruption." Acts 2:25-27.

The blood transmitted disease to the offspring. Deut. 12: 23-25.

If the flesh was boiled in a porous vessel, the vessel was to be broken. Lev. 6:28.

The priest ate the flesh to bear the sin of the sinner. Lev. 10:17, 18.

When the blood was carried into the sanctuary, the flesh was not eaten. Lev. 6: 26-30.

A portion of the offering was reserved for a wave offering, to be waved to and fro as an expression of thankfulness. Ex. 29:24-30: Lev. 8:27, 28; 9:21; Num. 6:20.

Christ is our peace. He hath abolished every obstacle and barrier. Eph. 2:14.

We are to give thanks in everything. I Thess. 5:18.

And rejoice evermore. I Thess. 5:16.

These are some of the lessons in the peace offerings.

There are many instances of the peace offerings in the Old Testament, as thankfulness was a very important part of both the Jewish and the Christian religion.

Joy is the strength and hope of every child of God. Neh.

8:10.

We understand the words of God should be a cause of joy. Neh. 8:12.

The calamities befell the Jews because they did not serve the Lord with thankfulness. Deut. 28:45-48.

David celebrated the peace offering with all the people when the ark was brought into Jerusalem. 2 Sam. 6: 17 - 19; 1 Chron. 16: 1 - 3.

Elisha celebrated it when called to his life work. I Kings

19:19-21.

It was an argument the apostle Paul presented with success. At the birth of Christ all heaven rejoiced, for he destroyed death, and brought life and immortality to light. Acts 13:33-37.

TYPE AND ANTITYPE OF THE PEACE OFFERING.

Offered unto the Lord. Lev. 7:29.

Christ is our peace offering. Eph. 2:13, 14.

The peace offering could be eaten the first and second day after it was offered. Lev. 7:15, 16.

If an individual partook of the offering on the third day, he was cut off from Israel and had to bear his own sin. Lev. 7:17, 18.

Christ was dead the first and second days after being offered; but the third day he was alive. Luke 18:33.

Any one that ate the peace offering the third day virtually said he did not believe that Christ would live the third day.

The disciples did not understand the Saviour's oft-repeated words nor the truth taught by the peace offering, or they would not have expected to find him dead the third day. Luke 24:4-6.

Every one who takes Christ as his peace offering will know that he is a living Saviour, not dead in Joseph's new tomb, but alive, interceding for us in the courts of heaven. Heb. 7:25.

#### THE PASSOVER - TYPE.

There was only one day in the whole year upon which the Passover could be kept. Lev. 23:5.

It commemorated the passing over or shielding of God's people when the first-born of Egypt were slain. Ex. 12:27.

On the tenth day a lamb was selected. From that day it was set aside as the one that should die. Ex. 12:3-6.

All Israel were to slay their lambs at the same time, "between the two evenings," which would be in the middle of the afternoon. Ex. 12:6, margin.

Note.—The last paschal lamb that was slain that had the least vestige of virtue as a sacrifice was the lamb held by the priest at the hour and minute that Christ died on the cross. The knife fell from the priest's hand, and the lamb escaped. Christ had died, the great Sacrifice who gave his life for the world was offered. The form from that time on had no significance.—Selected.

#### THE PASSOVER - ANTITYPE.

Christ — our Passover. I Cor. 5:7.

The tenth day of the first month; 31 A. D., the council set him apart for death. John 11:47-53.

During the night of the cruel trial, the Jews were looking forward to the Passover, which was to be eaten the next night. John 18:28.

Christ was crucified at the time of "the preparation of the Passover." John 19:14.

Christ died between the evenings, in the middle of the afternoon, about three o'clock. It was at the time the Passover lambs were being slain in the homes of Israel. Matt. 27:46-50.

Christ was the true Passover; not a bone was broken. John 19:36; Ex. 12:46.

The day following the crucifixion was a "high day;" that is, the yearly Passover sabbath, and also the Sabbath of the Lord, the seventh day of the week. John 19:31.

While Christ, the true Passover, rested in the tomb from his finished earthly work on the Passover sabbath, the fifteenth day of the first month, his followers were resting according to the commandment, upon the same day, the creation Sabbath. The day from that time was doubly blessed. Luke 23:54-56; Ex. 12:4-16.

Christ rose from the dead, the "first fruits of them that slept." I Cor. 15:20.

"Many bodies of the saints which slept arose" and followed Christ from the tomb. Matt. 27: 52, 53.

When he ascended to heaven he took this company with him as a sample of the final great harvest. Eph. 4:7, 8, margin.

In the type the priest waved a "handful" or "sheaf" of the heads of the ripened grain before the Lord on the sixteenth day of the first month. Lev. 23:10, 11, margin.

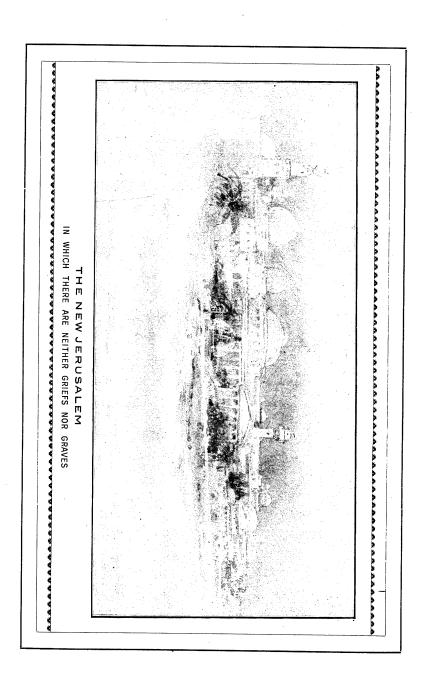
In the early morning of that memorable sixteenth day of the first month the Saviour had not ascended. John 20:16, 17.

A little later in the same day he permitted them to touch and worship him, for he had ascended to the Father and his sacrifice had been accepted. Matt. 28:9.— Arranged.

## THE BOOK OF REVELATION

OD has given the title of this book, and there is nothing imaginary about it. It is the revelation of Jesus Christ. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29: 29. It is the only book in the Bible that is a complete revelation of Jesus Christ in all his relations to humanity, his appearance in the heavenly courts, and his coming in the clouds of heaven.

It reveals him as he stands in the presence of God, as he walked in the midst of the seven churches, upholding the min-



Digitized by the Center for Adventist Research

isters in the right hand of his power, also as seated upon his throne in the heavenly sanctuary. It reveals him as taking notice of all the labors of his people, their trials, temptations, and experiences upon this earth. It reveals him in his attitude toward the nations of the earth who have rejected his law, and trampled his covenant under their feet. It reveals him in his judgments upon the wicked, and finally in the seven last plagues which will be poured out upon those who reject the solemn warning that he makes to his people in the third angel's message. It reveals him in the judgment during the thousand years when the saints sit with him and examine the records of the wicked. It reveals him in the execution of the judgments when all the wicked dead of all ages will have a resurrection, and Satan and sin, together with the wicked, will be cast into the lake of fire.

It reveals him with the city of God as his bride coming down to this earth, and in the midst of the city will be the garden of Eden in which is the tree of life, on either side of the river of life, bearing its twelve manner of fruits. It reveals him as the only one who can wipe the tears from all faces, and as the one who will make all things new. It reveals him as the one who will take out of the last generation of men upon the earth a company that will surround his throne and go with him as he passes from one world to another, taking them with him as a trophy of his grace, while they will sing a song which no man can learn except the one hundred and forty-four thousand that have been taken from the earth, redeemed from among men.

It reveals him as one seated upon a great white cloud with a sickle in his hand with which he will reap the "vine of the earth" and cast it into the great wine-press of the wrath of God. This book is, as its title signifies, the revelation of Jesus Christ in all its phases and characteristics toward his people and toward the impenitent.— S. N. Haskell, in Bible Training School.

## THE GOSPEL GRAIN FIELD

HAT is the scope of this field?
"The field is the world." Matt. 13:38.

2. Who is the sower of the good seed?

"He that soweth the good seed is the Son of man." Verse 37.

3. What is the good seed?

- "The seed [represented by wheat, Matt. 13:25] is the word of God." Luke 8:11.
- 4. In what does the sowing and growth of the good seed result?
- "The good seed are the children of the kingdom." 13:38.
  - 5. Who sows the evil seed?
- "His enemy came and sowed;" "the enemy that sowed them is the devil." Verses 25, 39.
  - 6. What is the evil seed called? and in what does it result?
- "His enemy came and sowed tares among the wheat." "The tares are the children of the wicked one; the enemy that sowed them is the devil." Verses 25, 38, 39.
  - 7. Will the evil be rooted out from among the good?
- "Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.
  - 8. How long will these two classes exist together?
  - "Let both grow together until the harvest."
  - 9. What is the harvest?
  - "The harvest is the end of the world [age]." Verse 39.
  - 10. Who are the reapers?
  - "The reapers are the angels." Same verse.
  - II. What became of those represented by the tares?
- "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast

them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 40-42.

12. How will it be with the "children of the kingdom"?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.—Selected.

New heavens, new earth, New Jerusalem, new creatures in Christ Jesus! "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . We know that when he shall appear, we shall be like him." O glorious outlook of a glorious gospel! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Alleluia, for the Lord God omnipotent reigneth." — Selected.

# THE SHEPHERD PSALM

Confidence --

"The Lord is my Shepherd; I shall not want.

Rest —

"He maketh me to lie down

Sustenance -

"In green pastures;

Guidance -

" He leadeth me

Peacefulness —

"Beside the still waters.

Regeneration —

"He restoreth my soul;

A Guide to Holiness —

"He leadeth me in the paths of righteousness

#### His Mercy -

"For his name's sake.

#### Deliverance —

"Yea, though I walk through the valley of the shadow of death, I will fear no evil;

#### Comradeship —

"For thou art with me;

#### A Comforter —

"Thy rod and thy staff they comfort me.

#### A Provider -

"Thou preparest a table before me

#### A Vindicator —

"In the presence of mine enemies;

### Triumph and Fulness of Glory —

"Thou anointest my head with oil; my cup runneth over.

#### Confidence for Time and Eternity —

"Surely goodness and mercy

Shall follow me all the days of my life;

And I will dwell in the house of the Lord forever."—Bible Study Outline, by Llewellyn A. Morrison.

### PROPHETIC HISTORY OF THE WORLD

T is a world saying that all roads lead to Rome. It is important Bible truth that all great events in the history of this world culminate at the second coming of Christ and the great judgment day.

Jehovah alone knows this; he alone has revealed it; and his power to reveal is one of the distinguishing marks of his Godhead, as well as one of the strongest evidences of the truth of the Scriptures.

23

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times things that are not yet done."

"He that revealeth secrets hath made known to thee what shall come to pass." Dan. 2:29.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

#### DANIEL 2.

Not alone for his prophets has God revealed this, but through them to all the world. One of the great progressive rulers of the world was Nebuchadnezzar, king of Babylon, that great city and kingdom, whose history stretched from the flood till its last overthrow in B. c. 538, and whose religion has dominated and influenced all the world. Gen. 10:10; Jer. 51:7; Rev. 18:3. God revealed the world's history to Nebuchadnezzar in the dream of a great image of a man, composed of four metals. That image is held by all commentators to mean as follows:—

The head of gold — Babylon, to B. C. 538.

Breast and arms of silver — Medo-Persia, B. c. 538 to 331.

Belly and thighs of brass — Grecia, B. C. 331 to 161.

Legs and feet of iron — Rome as a unit, to her breaking up in the fourth century.

Feet and toes of iron mixed with clay — Rome divided, until the end.

The stone cut out of the mountain without hand — The everlasting kingdom of Jesus Christ.

All this is demonstrated by history, and upon it Christian Biblical scholarship is agreed.

It will be noted that the stone kingdom does not consume or absorb the other kingdoms, but utterly destroys them, and fills the whole earth. At his second coming, Christ takes his kingdom, when his people are made immortal. Dan. 2:44; 7:18, 27; Ps. 2:9; 2 Tim. 4:1; Matt. 25:31; Rev. 3:21; 11:15.

This prophecy teaches:—

- I. That only God can reveal the future of kingdoms. Dan. 2:21, 22, 47.
- 2. That he does this for the comfort of his people and the instruction of rulers.
- 3. That no kingdom of man can persist, because unworthy to endure on account of sin.
- 4. That it is as impossible for men ever again to form a world-empire as it is for iron and clay to blend. "They shall not cleave one to another."
- 5. That the next great empire is the literal, everlasting king-dom of Christ. Dan. 2:44.

#### ANOTHER WORLD VIEW. DANIEL 7.

- I. The same four great empires under the symbol of four cruel, ravenous beasts. Dan. 7:1-7, 17.
- 2. "Winds" denote strife, war (Jer. 25:32; 51:1); the "sea," "water," symbolizes nations, peoples (Rev. 17:15; Jer. 4:11, 12; 51:13).
- 3. The lion with eagle's wings symbolizes Babylon. Jer. 4: 7, 13; 48:40; Hab. 1:8.
- 4. The bear denotes Medo-Persia, cruel and tenacious, called a wolf in Jer. 5:6.
- 5. The leopard with four heads represents Grecia, divided after Alexander's death into just four parts. Dan. 8:21, 22; 11:4.
- 6. The terrible nondescript beast, combining in itself the cunning and cruelty of all the others (Rev. 13:1), is a symbol of the Roman power.
- 7. "The ten horns out of this kingdom" are the ten kingdoms into which Western Rome was divided between the years A. D. 351 and 476, as follows: Allemani, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards, Heruli.
- 8. The little horn which arose among the ten has eleven marks of distinction, every one of which applies to the great apostasy in Christendom.

9. The next event after the judgment is the destruction of the beast in the burning glory of God (Dan. 7:9-11); then the everlasting kingdom of our God beyond all the cruel oppression and persecution of earthly rule.

There are other great lines of prophecy which bring us to the glorious consummation of Christ's coming: —

Daniel 8 and 9—a definite-time prophecy of Christ, his crucifixion and work as priest; Daniel 10 and 11—a prophecy of the king of the north; Revelation 2 and 3—of the seven churches; Revelation 8 to 11—of the seven trumpets; Revelation 11—of the two witnesses; Revelation 12—of the devil and his agents; Revelation 13—of Rome and the United States; Revelation 17—of persecuting powers; Matthew 24—of our Lord's coming.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, . . . until the day dawn." 2 Peter 1:19.

"Knowledge shall be increased;" "the wise shall understand." Dan. 12: 4, 10.—From a Signs of the Times Leaflet.

God's messages always correct errors prevalent at the time they are to be given. Then we would expect the message for the last days to be one emphasizing the creatorship of the Lord. In the first part of the final message to the world we read (Rev. 14:7): "And worship him that made heaven, and earth, and the sea, and the fountains of waters." And this message has been before the people for over sixty years.— Selected.

The message for to-day is, Get ready for the coming of the Lord Jesus Christ. He will soon come in the clouds of heaven (not in the desert, or the secret chamber) and all his holy angels with him. Matt. 25:31; 16:27; 24:26, 27.

### THE WORD OF GOD

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

THE Scriptures furnish us with ample proof for every doctrine that is included in the plan of salvation, so that we need not go outside of the Bible for any proof. The Scriptures, or the word of God, will make the man of God perfect, will fully or thoroughly furnish him unto every good work. Then the Bible is surely a full and complete rule of faith and practice. The word of God is "quick and powerful." Heb. 4:12. Quick, or living; powerful, full of power. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter I:23. The new birth, or real true conversion, is brought about only by the reception of the word of God.

Listen to the following statement: "For this cause thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." I Thess. 2:13. Then to receive the Bible, which is the word of God, as the word of God, and not as the word of men, it will work effectually in every one who will thus receive it, and the effect is as already stated by Peter,—the new birth, which means salvation.

Another beautiful illustration of the effect of God's word is given in Isa. 55:10, 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall pros-

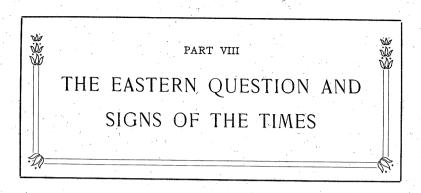
per in the thing whereto I sent it." Just as surely as the rain and the snow coming down on the earth cause the earth to yield, so the word of God coming into the heart of the true believer will cause conversion and salvation. And that is exactly what God pleases that it should accomplish. It is the word of salvation, and that is the object for which God sent it, and it will surely prosper in saving every one who will receive it as the word of God, and not as the word of men.

The word of God is able to build up the one who receives it, and give him an inheritance among all the sanctified ones. Acts 20:32. The word of God laid up in the heart will keep from sin the receiver. We must not add to or take from the word of God. Prov. 30:6; Rev. 22:18, 19.

The word of God as it stands, is more sure than anything else in all the world. 2 Peter 1:19.

"Strive not to sound thine own poor human words, Remember that the message is the Lord's."

- G. W. Anglebarger.



### THE EASTERN QUESTION\*

OD dealt personally with the nations of old, and it is unreasonable to suppose that he has nothing to do with the nations now. His ways have not changed; but people have forgotten or will not believe that the Most High still rules in the kingdoms of men, and works out through them his own deep counsels and wondrous purpose.

Three distinct portions of Scripture are devoted to the Turkish power, and it is the object of this article carefully and candidly to examine these passages, and gather from them what word the Lord has for us in our day.

The only organized nation within the bounds of history when the Bible record was closed — A. D. 98 — was the Roman empire. It constituted, moreover, in a sense, the very center and pivot of God's work and purpose concerning the whole world for all time. The Roman emperor, Cæsar Augustus, had decreed that "all the world should be taxed" when Christ, the Saviour of the world, was born. By the authority of Rome, vested in the Roman governor of Judea, Christ was delivered to be crucified, and Roman soldiers watched the tomb, which was sealed with the Roman seal. Rome, therefore, being the great power of the world, and being also the center of God's cause and purpose in the world for all time, it is fitting that it should be the first world-power to be dealt

<sup>\*</sup> By kindly permission of the author, Alonzo T. Jones.

with in the New Testament prophecy; and, in the nature of things, after it would be considered the nations which should follow it to the end of time.

#### THE SEVEN TRUMPETS.

God had in old time foretold the fall of Babylon, and the succession of Medo-Persia to her place of power in the world. He had told of the passing of this power from Persia and Media to Grecia, and from Grecia to Rome. And now, before closing the book of his counsels, he would tell of the fall of Rome, and the passing of power from her to others who should succeed. This is done in the series of the seven trumpets of the book of Revelation, which mark important events in the breaking up of the mighty empire of Rome.

The trumpet itself is a symbol of war. In this fact alone is a suggestion that the seven trumpets announce wars, and as the Roman power was the center of all, they would have to announce wars beginning with Rome. The first four trumpets give the fall of the Western empire of Rome; the fifth and sixth trumpets give the fall of the Eastern empire of Rome; and the seventh trumpet gives the fall of all nations and of the world itself. Any one reading the eighth and ninth chapters of Revelation, together with verses 15-19 of the eleventh and 18-20 of the sixteenth chapters, can easily determine that the seventh trumpet ends all things of earth.

The best exposition of the first six of the seven trumpets is Gibbon's "Decline and Fall of the Roman Empire," in its descriptions of the careers of the Goths, Vandals, Huns, Turks, and Mohammedan Arabs. By reading of the first trumpets in the eighth chapter, it will be seen that a dreadful state of things is contemplated. Yet the last three are so much worse than the first ones that "woe" is their chief characteristic. "I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. 8:13.

THE RISE OF THE TURKISH POWER IN PROPHECY AND HISTORY.

The fifth trumpet, the first woe, marks the rise and spread of the Mohammedan power; and the historical utterances that most clearly show the fulfilment of this prophecy are found in chapters 50 and 51 of Gibbon's "Decline and Fall of the Roman Empire." Any one reading Rev. 9:1-4, 7, 8 in connection with these two chapters of the history, cannot fail to see that the one is but the complement of the other, this being especially true of Rev. 9:4 and Gibbon, chapter 51, par. 10. The scripture just mentioned, it will be seen, refers to the rise of Mohammedanism. In the fifth verse of the same chapter there is appointed a period of "five months" -one hundred and fifty days, or, counting each day a year (according to the rule in symbolic prophecy, Eze. 4:6), one hundred and fifty years — in which they were to hurt men. And from the time when they had a king over them, they take on a specially destructive character, for the word says, "They had a king over them, . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. 9:11. The margin of the verse gives the meaning of this name in both tongues, which is a "destroyer." As the Roman empire is the leading thing contemplated in the prophecy, it is this, or what remained of it, which was to suffer at the hands of this destroyer.

In speaking of the events *preceding* the time when these men "had a king over them," the historian says:—

"In this *shipwreck of nations*, some surprise may be excited by the escape of the Roman empire, whose relics . . . were dismembered by the Greeks and Latins."— Chap. 64, par. 13.

But when they came to have a king over them, and took upon themselves more than ever the character of a destroyer, the empire could no longer escape. Consequently, in the very next paragraph the historian continues in the following significant words:—

"It was on the twenty-seventh day of July, in the year 1299, of the Christian era, that Othman first invaded the territory of

Nicomedia, and the singular accuracy of the date seems to disclose some *foresight* of the rapid and *destructive* growth of the monster."— Chap. 64, par. 14.

Several points in this quotation must be noticed:-

- I. Othman was the man who succeeded in bringing the disjointed elements of the Mohammedan power into a compact and distinctly organized governmental shape. From him consequently comes the term which still attaches to the government of the Turks, namely, the *Ottoman* empire. From him dates the time when, as never before, "they had a king over them."
- 2. Note the expression of the historian "the destructive growth of this monster." Thus he distinguishes the very characteristic which is predicted of it in the Scriptures.
- 3. The historian emphasizes "the singular accuracy of the date." In the original documents from which he drew his material, he found this date made so specific that he himself is forced to remark its "singular accuracy." Yet to those who recognize God's dealings with the nations and kingdoms, and who consider that from the time when these had a king over them, a period of one hundred and fifty years is given in which to do a certain work, it is not surprising that the date should be indicated with such singular accuracy.

### FULFILLED TO THE VERY DAY.

The period of "woe" began, then, July 27, 1299. One hundred and fifty years from this singularly accurate date extends to July 27, 1449. Then the word continues, "One woe is past; and, behold, there come two woes more hereafter." And now still other elements of destruction are to be let loose. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which are prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

"An hour, and a day, and a month, and a year," counting 30 days to the month, according to the scriptural mode of computing time, a year is 360 days, and taking "each day for a year," we have 360 years. A month — 30 days — is 30 years. A day is I year. These added together give 391 years. From July 27, 1449, the 391 years reach to July 27, 1840. But there is "an hour" yet. An hour is the twenty-fourth part of a day. And (a day for a year) this would be the twenty-fourth part of a year, or 15 days. Fifteen days from July 27 extend to August 11. Therefore, on August 11, 1840, this period of an hour and a day and a month and a year would expire. For this length of time, and to this date, the power of the Ottoman empire was to continue. And on that very day \* the actual power of the Turkish government passed into the hands of the great powers of Europe, and from that day to this the very existence of the Ottoman empire has been, and is now, solely dependent on the support of these great powers. Several times since 1840 the Turkish government would have ceased to be, had it not been upheld in this way. In a little pamphlet on the Turkish-Armenian question, lately published by the Armenian Society in London, statement is made concerning England's connection with this matter (page 17):-

"We are responsible for Turkey. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered Constantinople in 1829 and brought the Ottoman empire to an end. We have much more reason to lament that it was not destroyed in 1853, and again in 1878. On both of these occasions we interfered to save it. But for us there would be no sultan on the Bosphorus."

On the same page is a quotation from an article by the Duke of Argyle, in the *Times*, in which the duke says:—

<sup>\*</sup>The reader who desires full information in regard to the circumstances under which this was done, and an elaborate exposition of the other prophetic passages referred to in this article, will do well to consult the book "Thoughts on Daniel and the Revelation," by Uriah Smith, which is to be had of the Southern Publishing Association, Nashville, Tenn.

"It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government."

We do not reproduce these statements for the purpose of attaching blame to England or to any other power, but solely for the purpose of making clear the fact that the Ottoman empire since 1840 has not existed by its own power, but wholly by the action of the other powers. In accordance with this fact the pamphlet truly says:—

"It is impossible to talk of the Ottoman empire as if it were a nation like the United States or like Holland. It is an artificial . . . creation of treaties, that is kept in existence by the powers for their own convenience."

Thus on the eleventh day of August, 1840, the time set by the Scripture for the existence and work of the Ottoman empire, as such, expired; \* on that day the sixth trumpet ceased to sound, and the second woe ended.

Of the seventh trumpet—the third woe—we read: "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry,

<sup>\*</sup>In 1840 the hostilities which for some years had been progressing between Turkey and her vassal kingdom, Egypt, being about to end in the defeat of the Sultan, four of the great European powers interposed to save him. Fearing the consequences of the dismemberment of Turkey, the governments of England, Prussia, Austria, and Russia united in an agreement to maintain her autonomy. At the dictation of these powers, the sultan sent an ultimatum to the Egyptian pasha, and the four powers assumed the responsibility of seeing that it was accepted. This occurred on the 11th of August, 1840, and from that date Turkey, as a government, has existed only by the sufferance of those powers.

and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Every expression in this record of the sounding of the seventh trumpet proclaims the end of all things of this world. Look at them again in detail:—

- 1. The kingdoms of this world become the kingdoms of Christ; his reign begins, in his own kingdom, upon his own throne, by his own power, of which kingdom and reign there shall be no end.
- 2. "The nations are angry." Rulers admit this, and each, fearful of some hostile move on the part of the others, is continually trying to make himself stronger against the time when war will begin, which all are sure must be soon. But they all dread the slightest step that might involve actual hostilities, because of the danger that, if war is begun in earnest at any spot, it will suddenly spread, and involve all in one horrible and universal conflict.

Indeed, it is plainly stated by one of the leading authorities of the world that it is as a bulwark against this great danger of universal war that the Ottoman government has been maintained these last fifty years. Read the following lines from the speech of Lord Salisbury, at the Mansion House, November 9, 1895:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman empire fall, would not merely be the danger that would threaten the territo-

ries of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and that is a danger which has not passed away."

These words are in plain fulfilment of prophecy, and clearly indicate that the world stands trembling in the times of the seventh trumpet, when "the nations are angry." And while, in the presence of this appalling danger, rulers, kings, and emperors are earnestly endeavoring by every possible means to maintain the peace of the world, what blundering and fatuous blindness it is that the churches and the pulpits and the religious press should be exciting and stirring up the spirit and elements of war, calling for armies and navies to wipe out suddenly and without further consideration the Ottoman government, and thus break down the bulwark which the powers have set up against the horrible flood of a universal war. The president of Robert College, at Constantinople, well sets forth the critical character of the present situation in Europe in the following words:—

"I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. It is certainly within the bounds of possibility universal war. I am by nature and choice an optimist [one who looks for good]. I like to find out the good rather than the evil in men and nations; but a man must either shut his eyes or fall back upon an unwarranted faith in God to be an optimist in Europe to-day — so far as the immediate future is concerned.

. . . It is perfectly plain that the civilization of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the governments which were corrupt, the people might rise in their strength

and overthrow them, but with a degenerate people there is no hope."— New York Independent, February 6, 1896, pp. 9, 10.

#### THE WORLD'S CRISIS.

- 3. "Thy wrath is come." The wrath of God is to be poured out in "the seven last plagues." Rev. 15:1. The nature and effects of these terrible visitations are recorded in Rev. 16:1-21; and they end precisely at the point and in the very things that are marked in chapter 11:19 as the ending of the seventh trumpet, and which, indeed, are nothing less than the ending of all things.
- 4. "And the time of the dead, that they should be judged." Therefore in this time the proclamation, not of war, but of the "everlasting gospel" of peace is to be made "to every nation, and kindred, and tongue, and people, saying with a loud voice. Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.
- 5. "And that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." It is at the resurrection of the just that the saints are to be rewarded, and this takes place at the coming of the Lord in glory. For he says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. And them that are wicked will be "destroyed by the brightness of his coming." 2 Thess. 1:7-10.

All these things which we have mentioned by number were by the word of God to "come quickly" after August 11, 1840; quickly after the date when the rule of the Ottoman empire by its own power passed away; quickly after that empire was by the great powers set as a bulwark against the anger of the nations breaking out in an "appalling" and universal war. Half a century [and more] has passed since that time; and how much

nearer now is the time when these solemn and important events

will take place!

Holding in view now the field which we have so far surveyed, let us turn to another portion of the word of God and inquire concerning the present time, and the place of Turkey and the nations.

#### DANIEL'S VISION.

In the eleventh chapter of the book of Daniel the angel reveals to the prophet the events which should befall the nations of the earth "in the latter days." He naturally begins at the point where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all in the words of the angel,

who says: -

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes]; and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." Xerxes led an army of five million across the Hellespont and against Greece.

As soon as the angel mentions Grecia, he skips the remaining history of Persia, and sketches Greece, saying: "A mighty king shall stand up [Alexander the Great], that shall rule with great dominion, and do according to his will. [See also Dan. 8:20, 21.] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [see Dan. 8:22]; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

At Alexander's death there was confusion for about twenty years among the many able governors and generals of his great dominion. Finally a fourfold division was accomplished, in harmony with the words of the angel, "toward the four winds of

heaven." Seleucus secured the eastern portion, extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. Lysimachus held Thrace and Bithynia on the north, territory of which Byzantium was then, and Constantinople is now, the center. And Ptolemy had Egypt, on the south.

#### "AT THE TIME OF THE END."

After stating how Alexander's dominion should thus be divided into its four parts, the angel turns his attention to the two kingdoms.—"the king of the south" and "the king of the north." And in verses 5 to 14 he treats solely of the succession of principal events occurring between these two powers. At verse 14 the Roman power — "the children of robbers," margin - enters the field and occupies the angel's attention for a long time. Finally, in verse 40, he comes to speak of "the time of the end," and again mentions "the king of the south" and "the king of the north." The territories of the northern and the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever powers might occupy these respective territories, would be the kings of the north and of the south The power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus. will be the king of the north as certainly as was the power of Lysimachus itself. And as Constantinople is the center of the territory originally held by Lysimachus, the first "king of the north," and as the power (Turkey) that now reigns in Constantinople holds the identical territory held by Lysimachus himself, it is plain enough that this power is "the king of the north" of the last verses of the eleventh chapter of Daniel, and of our own day.

#### THE KING OF THE NORTH AND HIS END.

In the forty-fourth verse the angel says of this king of the north,—the Turkish power,—"Tidings out of the east and out

of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." This was accomplished in the Crimean War, when Russia from the north and east warred against the Ottoman empire, and the latter was saved only by the support and power of Great Britain and other allies.

And now the last verse of Dan. II tells of the two events that all Europe is constantly expecting to see, and which are certain soon to take place, namely, the expulsion of the Turkish power from Constantinople and the wiping out of the Ottoman empire. These are the words of the angel as to this looked-for event: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Constantinople itself is "between the seas." But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas "in the glorious holy mountain." This can be no other place than Jerusalem; even now Jerusalem is called in the Turkish and Arabic. "The Holy." It is certain, therefore, that the seat of the Ottoman power will be removed from Constantinople, and will finally be planted in Jerusalem, and then it is just as certain that that power will come to an end.

#### WHEN HE COMES TO HIS END.

Yet this is not all. The angel continues: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12:1, 2.

Whether the Turkish power shall leave Constantinople, and when; whether it shall be wiped out, and, if so, when,—these are great and interesting questions, and multitudes are anxiously

studying them. But of far greater consequence is the question, What will happen when these things are accomplished?

The word of God is that "at that time" there shall be such a time of trouble upon the earth as never was since there has been a nation. This we have seen by positive proofs is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult the great powers are holding the Ottoman power as long as possible as a bulwark, knowing that, when this bulwark shall have been broken down, the appalling torrent must spread over all. In this matter the word of God and the word of the great powers of the world are in exact and perfect accord.

Who is ready for this "time of trouble such as never was since there was a nation"? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation—whoever on earth is not ready for this, is not ready for the wiping out of the Ottoman power. Therefore, instead of churches and pulpits and religious papers calling for war, and urging the wiping of the Turkish power off the earth, they would better, far better, be preaching the gospel of peace, which they profess, and which they are so basely perverting, and by the sincere preaching of the gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the Ottoman empire. Who is doing this work? Who is ready for the time of trouble?

For this is not simply a time of great trouble by war among the nations. It is a time of trouble caused also by the judgments of God upon the earth, followed quickly by his coming, the resurrection of the dead, and the end of all things. This phase of the question is emphasized by the third portion of Scripture which treats of the Ottoman power. The sixteenth chapter of Revelation contains a record of the seven *last* plagues, in which "is filled up the wrath of God," to be poured upon the earth.

THE PLAGUES OF GOD'S WRATH.

In this chapter the story of the sixth plague is given in these words, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

Now as for the real flowing river Euphrates, which rises in the mountains of Armenia and empties into the Persian Gulf, kings of both East and West have crossed and recrossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression, therefore, cannot refer to the water of the literal river. What, then? In the next chapter, verse 15, it is stated that "waters are peoples." Then the drying up of the water of the Euphrates that the way of the kings of the East may be prepared, is clearly the ending of the power that occupies the country of the Euphrates. What power is this? — The Turkish power alone.

This, then, is another plain declaration of the word of God announcing the certain ending of the Turkish power. And according to this scripture, what comes at the ending of that power? What are the kings of the East going to do when the way for them shall thus be prepared? Read on.

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathereth them together in a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

#### NEED FOR WATCHING AND PRAYING.

We have now considered the three portions of Scripture which treat of the Turkish power. We have seen that in all three of them the end of that power is announced by the sure word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal woe, world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world.

No man, therefore, is ready for the ending of the Ottoman empire who is not ready for the end of the world. And who is ready for this? Oh, let every one who names the name of Christ turn his whole attention to doing his will! Let Christians be sure that they themselves are ready for these things, and then let them never rest, let them never hold their peace, till the warning message is sounded to all people, that whosoever will may come; whosoever will may be ready also, and that all may be continually watching and praying so that they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

We see that the sure word of God announces that the ending of the Ottoman empire is followed by a time of universal war, woe, and trouble, such as never was before since there was a nation. We see also the great powers of earth—the very ones that have this question constantly to deal with—expecting and dreading the "appalling danger" of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come.

There is yet one other element to be noticed in this connection. It is that the Turks themselves look for this very thing. They expect to be driven out from Constantinople, and that the seat of their power will then be Jerusalem. They expect, too,

that the nations will come even there to war against them, and that then the end of all things will come.\*

When the word of God three times declares it, and when the Turks themselves, as well as all the other powers concerned, are expecting and dreading it, is it not high time that all the people should believe it? May the Lord in his mercy help all to hear it, to believe it, and then to proclaim it to earth's remotest limits, that the world may be prepared and fully ready for those fearful evils, which, according to every evidence, are ready to burst in fury upon it.

## MARSHALING OF THE NATIONS†

powers that are now turning their attention to the dividing up of China, and so are become the kings of the East. And in all this, these mighty nations are simply stepping into their places in the marshaling of the nations for "the battle of that great day of God Almighty."

Read: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And immediately after that word, comes this warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In the midst of all this, the wiping out of Turkey, the marshaling of the nations — the kings of the West and the East —

<sup>\*</sup>In Constantinople I met a reliable Christian man, who told me that, in a conversation which he had with a Turkish Judge, the judge told him that they expected, as the outcome of the dealings of the powers, they would be dispossessed of Constantinople; that after that their capitol would be Jerusalem; that against them there at last they expected the "Christian nations" to come to fight; and that then Messiah and Mahomet would come. With the exception of Mahomet, this explanation as stated by the Turkish judge is precisely the thing that is predicted of this same time in the Scriptures of truth.

 $<sup>\</sup>dagger\,\mathrm{By}$  kindly permission of the author of the pamphlet, "Marshaling of the Nations," Alonzo T. Jones.

to the battle of the great day, the warning is given that the Lord is coming. All of these things are but the tokens of the coming of the Lord. These world-movements of the great nations are but the marshaling of those mighty nations preparatory to their coming up to the battle of that great day. At that time the "great voice" will be uttered from the heavenly temple from the throne, announcing the end in the words, "It is done." And at that time every one shall be delivered whose name is found written in the book.

Is your name in the book of life? That is the question, the question of all questions—now, as never before in the world. Salvation from sin is always a mighty thing; but salvation from sin to-day is doubly a mighty thing, because it is salvation from sin, and salvation from destruction at the coming of the Lord. It is deliverance from the guilt and the power of sin, and it is deliverance from the fearful destruction that comes upon the nations because of their iniquities.

One thing further, and one which takes us back to the second chapter of Daniel: The stone which smote the great image that Nebuchadnezzar saw in his dream, struck the image where? Verse 34 reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces."

And when that image was struck upon its feet, what became of all the rest of it?—"Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

The great image was the image of a man. A stone strikes him on the feet. And, behold, by that stroke on the feet, his whole body, from head to feet, is dashed to pieces and made as chaff in the winds. A most curious thing! Since it is desired to destroy all the life that is in him, upon all natural considera-

tions he would have to be smitten upon some more vital part than the feet. Yet if, in order utterly to dash out the life of a man, and completely destroy him from head to feet, it were necessary to smite him on the feet, this of itself would be evidence that the seat of life was in his feet. Such is the case here under consideration. The *stone* cut out without hands, smote the image upon his feet, and the whole was broken to pieces together, from head to feet.

That stone represents the kingdom of God. That kingdom is to be set up "in the days of these kings" that are represented in the divisions of the feet. The divisions of the feet are the toes (Dan. 2:41, 44), representing the original ten kingdoms into which Western Rome was divided: seven of which remain after the rooting up of the three, which seven are to-day the powers of Western Europe. And that stone, which is the kingdom of God smites the image upon its feet, the divisions of which are the kingdoms of Western Europe. In these kingdoms of Western Europe to-day is the seat of life of all that ever composed the image. And to dash in pieces and make as chaff in the wind all that ever composed the image, it must be smitten in these divisions of the feet, which are the kingdoms of Western Europe.

Consider; the head of that image was Babylon; and Babylon was the center of the Euphrates country. That country is now owned and controlled by Turkey. But what is the life of Turkey?—The nations of Europe that are represented in the toes of the image. Turkey has existed there more than fifty years solely by the resolve of the great powers. Then when God wants to destroy all the governmental life in that which was the head—Babylon—he must strike these nations where lies the seat of life of the nation that holds ancient Babylon. That nation is Turkey, whose seat of life lies in a combination of powers, of which Britain, France, and Germany are vital parts. So when these divisions of the feet are smitten, it strikes out all the life that was ever in the head of the image.

Next, take the *sides* of the image: Greece — the sides of brass. Greece is a kingdom to-day; but what kind of a kingdom? — A kingdom that was set up by the powers, of which Britain, France, and Germany are vital parts. Only recently, when Turkey and Greece were at war, and Turkey had beaten Greece, the powers stepped in, called a halt in the war, and directed the two parties in what they should do. Turkey withdrew her troops; Greece made satisfaction, and all by the direction and wholly according to the arrangements of the powers. What and where, then, is the life of Greece, which was the sides of brass of that image? — It is in these powers represented in the feet.

Thus the Spirit of God, looking through all of the history, has told of the end of the world, and how the end shall come. He saw these mighty nations controlling all the territory of the world at the time of the end. He saw that in these great nations is the life of all that was represented in the great image. And he saw that by smiting the powers which are represented in the toes, the life of all the parts of the whole image would be destroyed; because in these powers lies the seat of life of all that is of that image to-day.

So, then, these scriptures noticed in this article are the messages of God to the people of the world concerning the nations of to-day. And all the nations are definitely included, even to this far-off western nation of the United States. Think of it! Only in 1898 did this nation of the United States become mixed up with the powers of the world. Until 1898 here was a nation set afar off from the other nations; a nation that had no connection whatever with the European nations. It was the "isolated nation." But, behold, all at once, by a single leap, as it were, this isolated nation becomes one of the very leading world-powers, and a power of "the East."

And now, because of possessing the Philippines—the Eastern possession of the United States—this nation becomes involved with others in the affairs of China. First, in the matter of "the open door;" the United States, as a world power, singly

and alone, "demanded" and secured "the open door" for herself and all the nations, to Chinese trade. Next, came the uprising of the "Boxers," and the murder of the German minister, and the attack upon all other ministers. The powers, the United States among them, were obliged to invade China to rescue their legations. And now the United States has announced to the world her "policy," which, it is also announced, she will follow "to the end of the chapter," as follows:—

"The policy of the government of the United States is to seek a solution which may bring about permanent safety and peace to China, preserve Chinese territorial and administrative entity, protect all rights guaranteed to friendly powers by treaty and international law, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese empire."

By that statement it is evident that the United States has now become, and intends permanently to remain, one of the very chiefest of "the kings of the East," which are now also "the kings of the earth and of the whole world." Soon the "way" of these kings will be fully "prepared." Soon, through the inevitable world war, they will be gathered to the final "battle of that great day of God Almighty."

"In the days of these kings shall the God of heaven set up a kingdom." That time has come. That kingdom "shall never be destroyed;" because eternal justice and judgment are the foundations of its throne. It "shall not be left to other people;" because the people of the kingdom shall be all righteous, and in possession of eternal life. That kingdom "shall break in pieces and consume all these kingdoms" of the earth, and it shall stand forever; because He has "come whose right it is" to reign. And to all people he sends the wondrous message, he "that overcometh will I grant to sit with me in my throne."

And —

"O joy, O delight, should we go without dying!

No sickness, no sorrow, no dread, and no crying;

Caught up through the air, with our Lord into glory,

When Jesus receives his own."

"He's coming once again,
To set his people free;
That where he is in glory bright,
His saints may also be.
Then lift the drooping head,
Look up, rejoice and sing;
He comes, in majesty sublime,
Salvation's glorious King!

"The earth shall quake with fear,
The heavens shall flee away;
And where shall guilty man appear
In that tremendous day?
No refuge then is nigh,
No shelter from the blast;
The night of vengeance vails the sky
When mercy's day is past.

"His eyes of living flame
The wicked shall devour;
No tongue shall lightly speak the name
Of Jesus in that hour.
No scorn, no words of hate,
For his meek followers then;
But prayers and tears that come too late
Will mark earth's mighty men."

"In that tremendous day" the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, as well as every bondman and every freeman, will call to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

But in that glad day every one whose name is written in the book of life, will look up and say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

May it be the blessed, happy lot of every one who reads this book to sing that glad song of welcome to our returning Lord, to our God who saves to the uttermost.

### THE CULMINATION

ERILY, war is Satan's contradiction of all that God designed for man. It was born in heaven in the envy and jealousy of Satan; and it was born on earth in the envy and jealousy of Cain, who slew his brother without cause. This scourge of the heavens and bane of the earth has become the science through which the ends of selfishness have ever been attained, and the insults of men and nations, fancied or real, have been and are being avenged.

Thus have the thistle and the thorn of human hatred been sown around the world in the wake of war, till the work of preparing the world for its last and greatest battle is nearly done.

This is not a dream. The fearful day is rushing on apace; the culmination is no longer distant. In the language of the prophet, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants; . . . and shouldest destroy them which destroy the earth." Rev. II: 18. That time of anger has come; and soon will the vials of God's wrath be poured upon the earth to close this part of the history of sin.

But God does not leave it there. With the culmination of the work of sin there comes the long-promised reward of the tired hands that have wrought for God, and the tired feet that have run to speed his message. The earth that has been marred by war and sins of every kind will be purified and made new in God's refining fire (Mal. 4:1; 2 Peter 3:10-13), and sin be found no more in all the universe of God. Matt. 13:41-43. Then, indeed, "truth shall spring out of the earth," that once

was cursed, and then will it be true that "righteousness and peace have kissed each other." War will no more return to wreck and ruin the earth, for "he maketh wars to cease unto the end of the earth." Ps. 46:9. Even the dread of its memory shall pass away; for the righteous nation which "shall inherit the earth" shall "delight themselves in the abundance of peace." Then will the peace of God which passeth knowledge fill the earth as the waters fill the sea; tranquillity reign as in the ages before self-will and unbelief gave birth to the Ishmael of war; and the conquest of love be the "science and the song" of all who pass through the glittering gates of Paradise restored.— Signs of the Times.

# A STRIKING FULFILMENT OF PROPHECY

N the Orient a terrible war raged. The mighty empire of Russia was defeated by a seemingly insignificant nation. Have you not been surprised at this? Did you ever stop to think that Japan's victories were foretold in the Bible by the prophet Ezekiel? Have you not noticed that the outcome of the present war was definitely foretold ages ago, and we are now seeing it actually fulfilled before our eyes? No doubt you have. Possibly you have not. But whether you have or not, you are here invited to a short study of this subject.

To show that Russia is mentioned in the prophecies of the Bible, let us read Eze. 38:2: "Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him." From Gen. 10:1, 2, we learn that Magog, Meshech, and Tubal were grandsons of Noah.

I. What is meant by the land of Magog? This name is given to the land which lies north of the Black and Caspian Seas, which is now a part of Russia. In ancient time the people who inhabited this region were called Scythians, they are now known as Siberians.

- 2. Meshech settled in the region around Moscow, a place named after him. The people are called Muscovites. This is now one of the principal parts of Russia.
- 3. Tubal settled in the region east of the Ural Mountains, which is almost in the center of the great Russian empire. This region still bears his name, that of Tobolsk. There is also a river in this region called Tobol river.
- 4. Now the prince of Rosh is chief of all these. Eze. 38:3. What is the significance of that word "Rosh"? It is the very word from which Russia derives her name. From the word Rosh comes Russ or Russia and the Russians. Do not these facts identify Russia as the nation of whom the prophet is speaking?

From what part of the earth is this force to come?—Let the prophet answer our question: "And thou shalt come from thy place out of the north parts." Eze. 38:15. Does Russia come from the north parts?—Glance at a map and see if, Russia does not occupy the north parts of the Eastern world.

The prophet says that this power will have "a great company, and a mighty army." Eze. 38:15. Is that true of Russia? She boasts of a standing army of a million, which is the largest in the world. She has transported to Manchuria an army of almost three quarters of a million. This is indeed "a great company and a mighty army." These facts establish the point beyond all doubt that Russia is the nation spoken of in Ezekiel's prophecy.

This prophecy of Ezekiel regarding Russia was an accurate statement of what would happen "in the latter days." Eze. 38:16. The following is what the prophet said would overtake Russia in the war in which she was recently engaged: "Thus saith the Lord God: Behold, I am against thee; . . . and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen." Eze. 38:3, 4. Has Russia been turned back in this present struggle? Stop and consider the hundreds of miles the Russians have

been driven back in Manchuria during the war. They have been defeated in every battle. It was an almost continual retreat on their part. There was the Baltic fleet, after sailing thousands of miles around to the Orient, utterly defeated by the victorious Japanese. The Japanese have indeed turned back the Russian bear, and put hooks into his jaws.

There is something remarkable about the success of the Japanese. Look, for instance, at Port Arthur, the Russian stronghold. It was deemed invincible; yet the Japanese captured it. Also the battle of Liao Yang. The Japanese had tried repeatedly to capture the Russian position by direct assault, but it was all in vain. The Japanese were beaten off in their attack, and they were badly used up, almost on the verge of defeat. But at this critical time, the Japanese general, Kuroki, saved the day by hurling his army around that of the Russians, thus threatening the Russian rear and their line of communication. This forced the Russians to turn back and withdraw.

Why was it that the Russians were turned back when they seemingly had victory in their grasp?—Because "the Scripture cannot be broken." John 10:35. God had said that they would be turned back, and it must be fulfilled, no matter what the circumstances. His words "shall be fulfilled in their season," that is, when a fulfilment is due. Luke 1:20. God's word cannot return unto him void, and it will always accomplish that which he pleases. Isa. 55:11. Heaven and earth shall pass away, but his words shall not pass away. It is easier for heaven and earth to pass away than for one of God's words to fail. Luke 16:17. The grass may wither, the flowers may fade, but the word of our God shall stand forever. "The word of God liveth and abideth forever." His words are settled forever in heaven. Ps. 119:89.

The world looks on in amazement at the success of the Japanese. At the beginning of the war, every one prophesied defeat for Japan. People said that it was like a swarm of hornets attacking a bear. But they have destroyed Russia's fleet and

defeated her army. The Russians were more in number, larger in stature, had greater resources to draw on, and were more or less on their own ground, yet Russia went down in helpless defeat. And why? — Because God had said it would be that way. "I am the Lord; I will speak, and the word that I shall speak shall come to pass." Eze. 12:25. God had purposed it, hence it could not fail: He said: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Is not the outcome of this present struggle a striking fulfilment of prophecy? What man could have foretold 2,500 years ago the outcome of this present war? "Produce your cause, saith the Lord; bring forth your strong reasons. . . . Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23. What is the response to this challenge? - "Behold, ye are of nothing, and your work of naught. . . . For I beheld, and there was no man, ... that, when I asked of them, could answer a word." Verses 24 - 28. Man cannot foretell the future. then, the fact that God can foretell the future, even the end from the beginning, and from ancient times the things that are not yet done, prove that he is God, and there is none else? "I am God, and there is none like me." Isa. 46:9, 10. "Who hath declared this from ancient time? . . . have not I the Lord? and there is no God else beside me." Isa. 45:21.

Seeing, then, that this prophecy concerning Russia was given ages ago, and is now accurately fulfilled before our eyes, ought we not to believe God's word? Does not this demonstrate the Bible to be true? Does not this show that God still lives and rules in the affairs of earth? Is it not a living witness against infidelity? Is there not something in this to strengthen our faith in God's word?

In the fulfilment of prophecy we have one of the most impressive proofs of the inspiration of the Bible. God has fore-told this thing so that when it came to pass we might believe that he is God and his word is true. John 13:19. Let us then have more faith in his word, "that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

I hope that no one who reads this article will get the idea that it is sensational because it is based on facts and not on theories. "Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you." Acts 13: 40, 41.—Selected.

### THE SCARCITY OF MONEY

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3.

plexing questions of the present day. For years it has been an important factor in the problems of the different political parties of our country, and however the subject may be treated, and whatever legislation is taken in regard to it, the fact will always remain that there is a scarcity of money in a land of plenty.

In solving the problem, one class claims that the adoption of the gold standard will restore confidence, unlock money vaults, and give us a revival of business on every hand. Another class holds that there is an insufficiency of money in existence to transact the world's business; hence the free coinage of silver and the expansion of paper currency is a necessity.

But taking the lessons given us, and the experience of nations which have adopted one or the other standard, we find that neither theory brings the desired solution of the knotty problem. The reason for this situation will be found in the following statement:—

The apostle James says, "Ye have heaped treasure together in the last days." James 5:3, R. V. An evidence of the last days lies in the fact that ninety-five per cent. of the money treasure of this world is heaped up in a few places, and only five per cent. is in circulation in the business world. Where is all this money?

In 1890 about \$2,000,000,000, or one fourth of all the money of the world, was locked up in the safes of the banks of the world.

A vast amount of money is being locked up in safety deposit vaults.

Many of the Old World nations have set aside a special reserve war fund, that can be used only in time of war. For this purpose Germany has \$300,000,000; France \$400,000,000; Russia \$424,600,000; Austria \$182,500,000. This, with the regular reserve fund of nations, amounts to more than one third of all the money of the world.

Is it any wonder that there is a scarcity of money? The millions of the gold mines in California, Australia, the Klondyke, and Cripple Creek will not remedy the evil. When the great struggle comes, both gold and silver will be found rusting and cankering in the treasure deposits of the rich.

The scarcity of money first affects the laboring class. Because of this they become restless, and the consequent labor troubles, accompanied by demonstrations, strikes, and mob violence, in turn cause capitalists to distrust the times, and fo lock up their millions while the poor starve.— James Edson White.

### SOLVING THE SOCIAL PROBLEM

God is the author of that purpose, and the church is a part of his plan; but that purpose and that plan has been, and is to-day, sadly misunderstood.

Writers and speakers on the "social problem" are demanding of the church that she take a position in the social world, and direct her energies in the line of bettering social conditions, forgetting or overlooking the fact that to the true Christian the "social problem" presents no insurmountable difficulties.

The true Christian sees, as the social philosopher sees, that the condition of the world is deplorable; but God in his wisdom has given to the Christian—to the church as a company of Christians—the true and only solution of the problem. That solution is the salvation of souls through the atonement of Christ. If the world were not lost in sin, there would be no "social problem;" but it is, and to be seeking for any solution of that problem which does not recognize the true cause of the condition and the only remedy provided—to be seeking a solution which leaves salvation out of the question—is to turn completely away from the plan and purpose of God. It is like bringing to the man sinking in the quicksands a basket of delicacies, and forgetting that his greatest need is a rope and strong arms to pull him out of the clutch of the grave.

To make men happy and contented with their lot while still unsaved and in constant danger of their soul's eternal loss, is not the business of the church nor of any in the church. Their work is to make men dissatisfied with sin; to bring to them God's message for their time; to rescue perishing souls.

The "social problem" will not be solved by the church setting itself to work to solve that problem and forgetting her mission in the earth. It will not be solved by her taking up any line of work which God has not commissioned her to do. But for every individual won to Christ, that much of the "social problem" is already solved in his conversion.

In the time when God is closing up his work of soul-saving, it is the plan of the adversary of souls to blind the eyes of men so that they cannot see what is coming upon the earth; or what God demands of men right now. If he can blind the church to her mission in the world, or throw her forces off on a tangent away from the true path of her duty, his object will be accomplished.

There was never greater need for a living, working church; there was never a time of greater danger from the soothing teachings of the world.—Selected.

# THE "VOICE" TO FOLLOW

E are asked by one of our exchanges, which is working in the interest of government ownership of public utilities, to make an extended notice of the matter, publish a list of questions, and ask our subscribers to vote for or against the proposition. As that is entirely outside of our mission in the world, we respectfully decline the invitation; but there is one point in connection therewith which we notice. The editor of our exchange says: "Here is an excellent opportunity for every editor who believes in the saying, 'Vox populi, vox Dei' (the voice of the people, the voice of God), to prove his faith by his works." Now, we are not of the class that believe that pagan saying to be the truth.

More than that, we are absolutely certain that that ancient slogan is not true. Many a ruler has found to his sorrow that the "vox populi" was a very capricious, fickle thing; but on the other hand, we know that the "vox Dei" is "the same yesterday, and to-day, and forever."

The "vox populi" in the time of Moses clamored for a golden calf, by whose worship they dishonored God, and that, too, at the very time when there was being engraved upon the tables of stone the "vox Dei" which declared, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . Thou thalt not bow down thyself to them nor serve them."

In the time of Daniel the "vox populi" clamored for his life because he obeyed the "vox Dei" with all his heart; and when the voice of the people had induced the king to permit Daniel to be cast into the lions' den, then the voice of God commanded an angel to come down and shut the lions' mouths, that they should not harm that man of God.

In the days of Christ the voice of the people, the "vox populi," clamored for the death of him who was himself the "Vox Dei," the Voice of God—and clamored so insistently, so thunderously, that the representative of the greatest power in the earth yielded to the "vox populi" and took the life of the very "Vox Dei" himself. No, we do not believe the pagan maxim. The voice of the people is the voice of God only when individual men and women are commissioned by him to speak his will.—Signs of the Times.

#### THE BEST DEFENSE.

I believe that, when Jefferson assisted in establishing religious freedom, he assisted in giving to our government its strongest support. Chain the conscience, bind the heart, and you cannot have for the support of our form of government the strength and enthusiasm it deserves. But let conscience be free to commune with its God, let the heart be free to send forth its love, and the conscience and the heart will be the best defenders of a government resting upon the consent of the governed.— Selected.

### ''NONE OTHER NAME''

"There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

TO give us full confidence that in Christ our salvation is assured, we must know that the death penalty overhanging us is accepted by him, although he is innocent and free from the sin which brought death.

We find this plain truth declared in Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." And again, in the same chapter: "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin. . . . By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities.

. . . He hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

According to these scriptures, Jesus Christ can "be just, and the justifier of him which believeth in Jesus." He lived for man a perfect life from birth to death. He has therefore a perfect life to offer to the one who believes in him as a Saviour. Innocent though he was, he paid the penalty of man's transgression. Having met the death penalty in his own person, for us, he can ask our release from death without lowering the dignity of God's government.

So Paul declares, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." To whom, then, were they imputed?—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

From this glorious fact the apostle draws the conclusion in Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made

righteous." Obedience, perfect and unceasing, is required for every moment of our lives. He has it to offer for us. He is "merciful, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; but he can by no means clear the guilty." To be cleared, man must confess his guilt, accept the righteous life he lived for him, and thus be free from the death penalty.— Selected.

The world is sick, and Jehovah has undertaken its cure. He has felt its pulse, made out his diagnosis, and prescribed.

Sin is the disease, death, the penalty; the prescription, "Behold the Lamb of God, that taketh away the sin of the world!" As one who has taken this prescription, and been raised up to a hope of life by it, I can now recommend it to every sin-sick soul. The world is one grand hospital—work enough for every recovered patient. Who can be idle in such a place as this? Come one, come all.—Selected.

### A GLORIOUS TRIUMPH

"God hath chosen the weak things of the world to confound the things which are mighty." I Cor. 1:27.

THE kingdoms of earth, existing in the providence of God, as revealed in Babylon, Medo-Persia, Grecia, Rome, and others, failing to recognize God as their all, and themselves as the servants of God, have utterly failed to establish righteousness or continuance.

And yet, after all this repeated failure of earth's mightiest powers, a most glorious triumph is predicted in the declaration that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." What the

rulers of Babylon, Medo-Persia, Grecia, and Rome, with all the power of armies and navies at their bidding, could not do, is accomplished through the power of a righteous character in the weakest child of God.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the assurance of all this is found in the present cleansing from sin. "Unto him that loved us, and washed us from our sins in his own blood, and [in so doing] hath made us kings," of those it is said, "They shall reign forever and ever."

Not all that is included, however, in the gospel outlook is fully apprehended unless there is a clear understanding of all that was accomplished in the flesh of Jesus of Nazareth by the manifestation of that eternal life in him. His experience is set forth as the experience of every one who is brought into lifeunion with him through being born again. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." And this was done with no greater inducement in view than that he might win back man for the earth and the earth for man, and that thus the original dominion might be restored. But the character which was revealed by the Son of God in thus becoming the Son of man for man's sake, brought to him, as the Son of man, and to all who are in him, all that he gave up as the Son of God when he emptied himself.

Thus the man Christ Jesus was exalted to the throne of the universe, "far above all principality, and power, and might, and dominion." And all this he shares with the humblest believer who really shares with him in his character. Through the grace which is in Christ Jesus, man is so filled with the fulness of God through the wonderful provision of the gospel, that he is thereby restored, not simply to the dominion which was forfeited through

the loss of his kingly character, but to a seat upon the throne of the universe by the side of the King "eternal, immortal," invisible."—Sel.

#### FINISHING GOD'S WORK

THERE is a work being done in the world which the Bible calls "the work of the Lord." Of this work the prophet Jeremiah says, "Come, and let us declare in Zion the work of the Lord;" again, "Cursed be he that doeth the work of the Lord negligently." Jer. 51:10; 48:10, R. V. Writing of the work Timothy was doing, the apostle Paul said, "He worketh the work of the Lord, as I also do." I Cor. 16:10.

Let the fact be well understood, and ever kept fresh in the mind, that the work of the Lord is God's work, and not man's. It originated in the mind of God. It was planned and inaugurated by him. It has been under his constant supervision, and praise be to his name, it will be gloriously finished by him. Man's part in this work is co-operation with God in carrying it forward.

The work of the Lord is the proclamation of the gospel to the world. It embraces all that is involved in making known and applying the gospel to sinners. It is represented by the infinite sacrifice of Christ, the unwearied ministry of the holy angels, and the loving service of his followers here below. This is a great work. It is, by all means, the most important work in the world. Man's greatest projects and achievements can bear no comparison, in meaning and importance to the well-being of men, with God's work. Man's works are confined to this world, while God's include the world to come.

The life of Christ on earth was the truest and clearest revelation we have of what constitutes God's work among men. When he began his work, he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. While engaged in this blessed ministry, he said to his disciples: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." "My meat is to do the will of him that sent me, and to finish his work." John 9:4; 4:34. At the close of his ministry on earth, Jesus said to his Father: "I have finished the work which thou gavest me to do." John 17:4. Thus it is plain that God's work among men is ministering to them the gospel of his grace.

God's work began in Eden, when the gospel was first revealed to Adam. It spans the whole history of the world. It has passed through many conflicts and crises, such as those connected with the flood, the deliverance from Egypt, the captivity in Babylon, the first advent, the Dark Ages, and the Reformation. Through all these long centuries God's work has never ceased, nor even stood still a single day. And it is still a living, vitalizing movement, accomplishing his eternal purpose.

But that work will not continue forever. God has declared that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. At different points along the way the workmen have finished certain definite parts of the work committed to them. Paul said, "I have finished my course." Jesus said, "I have finished the work which thou gavest me to do." But the day is coming when the work itself—the whole work—will be finished.

The finishing of a work is its most important phase. It is well to begin a good work, and to carry it forward successfully, but it is the finishing, the full consummation, that reveals its highest point of excellence. The finishing of the gospel will be the grand climax of the greatest movement in the universe. Well may we inquire when and how the work of God is to be finished. The answer of God's word to these inquiries is plain and positive:—

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

Here we have a positive statement as to when and how the work of God will be finished. The important facts of this statement are these: (1) "The days of the voice of the seventh angel, when he shall begin to sound;" (2) "the mystery of God should be finished;" (3) "as he hath declared to his servants the prophets." The primary point of these three is this, "the mystery of God should be finished."

What is the mystery of God that is to be finished?—It is the gospel. This is clearly demonstrated by many passages of Scripture. In his epistle to the Romans, chapter 16, verse 25, Paul speaks of the gospel, the preaching of Jesus Christ, and the revelation of the mystery, as all being the same thing. In the epistle to the Ephesians, the same apostle states that by revelation God made known to him the mystery of Christ. Eph. 3:3, 4. To the Galatians he says that that which was made known to him by revelation was the gospel. Gal. 1:11, 12.

Thus it is proved beyond all question that the mystery of God is the gospel of Christ. And this further proves that it is the gospel which the angel declared to John should be finished at a certain time.

When is that time?—" In the days of the voice of the seventh angel, when he shall begin to sound." That is when the gospel is to be finished. What is the seventh angel? When is he to begin to sound? How long is he to sound?

The seventh angel here referred to is the seventh of the seven trumpet angels brought to view in the eighth chapter of Revelation. "I saw the seven angels which stood before God; and to them were given seven trumpets. . . And the seven angels which had the seven trumpets prepared themselves to sound." Verses 2, 6. Then follows a statement of the sounding of each angel, and of what took place under the sounding of each.

This line of prophecy gives very clear statements regarding important events which are to take place, and very definite periods as to when these events will take place. The fifth trumpet outlines the terrible assaults to be made upon the Roman empire by the Turks. It says: "Their power was to hurt men five months. And they had a king over them." Rev. 9:10, 11. This king was Othman, who began his campaign July 27, 1299. The five months during which they were to hurt men would be one hundred and fifty days, reckoning thirty days to the month, according to the calendar of the Jews in ancient times. A day in prophecy stands for a year of literal time. Adding to July 27, 1299, the one hundred and fifty years during which the Turks were, under their king, to hurt the Roman empire, we are brought to July 27, 1449. Here the fifth trumpet ended.

The sixth trumpet was to sound for "an hour, and a day, and a month, and a year." Rev. 9:15. This is just three hundred and ninety-one years and fifteen days. Adding this time to July 27, 1449, when the fifth trumpet ended, we find that the sixth trumpet must close Aug. 11, 1840. Its close was to be marked by the loss of Turkey's independence. This was fulfilled on the very day fixed by the prophecy almost eighteen hundred years before.

There is but one trumpet more in this series yet to sound, and that is the seventh. And it is "in the days of the voice of the seventh angel when he shall begin to sound," that the mystery of God — the gospel — is to be finished. The seventh angel cannot begin to sound until after 1840, for it was not until then that the sixth angel ceased sounding.

Great events are to take place under the sounding of the seventh angel. Here are some of the events mentioned in the prophecy:—

- I. "The nations were angry, and thy wrath is come."
- 2. "And the time of the dead, that they should be judged."
- 3. "The mystery of God should be finished."

4. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." See Rev. 10:7; 11:15-19.

The loss of Turkey's independence at the termination of the sixth trumpet laid the foundation for the anger and strife among the nations that is manifested under the seventh trumpet. And is it not being signally revealed before our eyes to-day?

When the seventh angel began to sound, the time came to judge the dead. This statement definitely locates the time when the seventh angel began to sound. It was in the autumn of 1844, at the termination of the twenty-three hundred years, that the \_time came to judge the dead. This we know from the prophecy of Daniel, chapters 8, 9. That prophecy locates that year as the time when Christ was to enter the most holy place of the heavenly sanctuary, to make an atonement for his people. The atoning service is the cleansing of the sanctuary, and that includes the judging of the dead. In full harmony with all this, John says that when the seventh angel sounded, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. This reveals to the people of God the most holy place of the heavenly sanctuary, where Christ ministers while the judgment proceeds before the law of God. by which all shall be judged.

Now it is when the seventh angel begins to sound, that the mystery of God — the gospel — is to be finished. That was in the autumn of 1844. We have, therefore, been living sixty-one years under the sounding of the seventh angel, and in the finishing, closing work of the gospel. This is still the beginning of the period during which the seventh trumpet is to sound. It will not cease until the kingdoms of this world become Christ's, and he destroys the wicked, and gives the full reward to his saints. The wicked will not be destroyed, nor the saints rewarded, in the new earth, until a thousand years after the second coming of Christ. Thus it is plain that the first sixty years are only the beginning of the days of the voice of the seventh angel.

But what a tremendous fact — that for sixty-one years God has been carrying on the closing, finishing work of the gospel!

This leads us to the consideration of the question, How, by what means, will the gospel be finished? There are two very important phases to this finishing work: one is the ministry of Christ in the most holy place in the heavenly sanctuary; the other is the proclamation, by the church, of God's final, closing message to the world.

As we have already seen that Christ entered the most holy place of the heavenly sanctuary in 1844, his ministry in that apartment is to cleanse the sanctuary, or to make an atonement for God's people — the overcomers. This requires an investigation, and a final decision, and that is a work of judgment. The cleansing of the earthly sanctuary was the closing, finishing work of the year, and completed the year's round of service. The cleansing of the heavenly sanctuary will be the closing work of Christ as High Priest for a lost world. When that work is completed, the mystery of God will have been finished, and that will be the finishing of the gospel.

When Christ entered upon that solemn work in 1844, the hour came to give the great threefold message of Rev. 14:6-14. This message opens with this statement: "Fear God, and give glory to him; for the hour of his judgment is come." It closes with this event: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

This threefold message, it is declared, is the "everlasting gospel." It is to be preached to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This is the gospel of the kingdom, which Christ says shall be preached in all the world for a witness unto all nations; "and then," it is emphatically declared, "shall the end come." Matt. 24:14.

Thus it is plain that while Christ performs the cleansing work in heaven, his followers perform the closing work on this earth.

This is the fulfilment of what "he hath declared unto his servants the prophets."

At the precise time when Christ began his finishing work, God raised up a people to tell it to the world. He had wonderfully prepared the way for it to be told to the uttermost parts of the earth. He had brought to Western, civilized, Christian lands, a knowledge of the peoples in the uttermost parts of the earth. He had sent devoted missionaries ahead, to learn the languages of these peoples, and translate his word into their tongues. He had provided every facility for the rapid publication and dissemination of knowledge. And he had provided means for safe, quick transportation of messengers to all the world. All this was preparation on God's part to finish his work. Then he raised up a people to finish it.

We—let us say it reverently—are that people. And the finishing of God's work is the tremendous task assigned us. It is a fearful responsibility, and yet it is glorious. The very thought of it should cause our hearts to burn with zeal and enthusiasm. It is different from all that has been before. In the past, men have done what they could for God, and handed the results to their successors; to-day, God's people are to finish the work, and hand it over, not to successors, but to the Master, at his coming.

This work is direct, definite, specific. It has a great, well-defined aim. We can work to a point. There need be no aimless efforts, and no wasted energies and means. There is no other movement like it in all the world.

God's work will be finished in this generation. He has declared that it will, and he cannot lie. The Scripture cannot be broken. "Heaven and earth shall pass away, but my word shall not pass away." We must count on this. We must make every calculation on seeing the end. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it [may seem to] tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

This finishing work calls for all that we have. It is worthy of our whole-hearted love, our best talents, our highest energies. It deserves more than it is receiving. Let us pray God to help us to repent of our half-heartedness in this, the grandest of all movements. Let us earnestly pray to be washed from our sins, to be filled with the Holy Spirit, and to have a full measure of God's love shed abroad in our hearts. Let us seek to see things as God sees them, to be willing to go, and to let our children go, to sinning, dying humanity in mission fields. Let us esteem it a great pleasure to return to God a full tithe of all that he gives us, to be eager to give every dollar that we can spare for the advancement of God's cause, and to do all we can where we are to give to others the light that so greatly rejoices our hearts.

"Who then is willing to consecrate his service this day unto the Lord?"—A. G. Daniells.

#### THE CHRISTIAN LIFE

The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up. . . We cannot overcome the mighty foe who holds us in his thrall. God alone can give us the victory.—Mount of Blessing.

THE salient points of the third angel's message are:— The sure word of prophecy. Prophetic history of the world.
Second coming of Christ.
Signs of our times.
The sanctuary.
The 2,300 days.
The law of God.
The Sabbath of the Bible.
The first day in the Bible.
Who changed the Sabbath?
The great threefold message.
The seal of God and the mark of the beast.
Church and state.
Life and immortality.
The great judgment day.
The home of the saved.

- Selected.

#### A THRILLING THOUGHT

HEN we take time to consider the full meaning of the message which we bear to the world, we shall surely be deeply stirred by the thought that we may witness the closing scenes in the long controversy between Christ and Satan. That which prophets and wise men have longed for, we may behold. The crowning day of all the ages is almost within sight. These are the days of the voice of the seventh angel, in which the mystery of God will be finished, the reign of sin will be brought to an end, and the heavenly glory will be revealed.

There is danger of becoming so absorbed with the daily routine of life that these wonderful truths should lose their vividness to us. It is possible to allow even the work of the Lord to degenerate into mechanical formalism, in which the life and joy of true service are entirely lacking. We must not only talk the message, but we must be the message. We do not need to

live in a state of unnatural tension, but the thought of the approaching end of all things and the coming of our Saviour with power and great glory ought to thrill our hearts, and to arouse every one of us to faithful service. And in our service we may rejoice, knowing that our redemption draweth nigh.

"Keep the eye single, the head upward lifted; Watch for the glory of earth's coming King; Lo! o'er the mountain tops light is now breaking; Heirs of the kingdom, rejoice ye and sing."

— Selected.

#### THE MESSAGE OF THE HOUR

THE purpose of teaching the third angel's message is not to establish a creed, but to save people from sin. Iniquity abounds. A power from beneath is taking hold of men and women, and dragging them down to destruction. Only the power of God can rescue those who are held by Satan in the bondage of sin. The only provision for reaching and saving lost humanity is through that revelation of the power of God which comes to us in the gift of his Son, Jesus Christ. Therefore "we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I Cor. I: 23, A. R. V.

The Lord's word and the Lord's Christ have been set aside by the perversion of the truth, and human speculation and "the ideal man" have been substituted for them. But in doing this the barriers against sin have been broken down, and an increasingly strong tide of evil is sweeping helpless humanity before it.

In the preaching of this message of "the everlasting gospel" to this last generation the power of God to save from sin is to

be restored to the people, and in it they are to find the light and the help which they need in this time of special peril.

God foresaw the condition of things in these last days,—the desperate and determined effort of Satan to pervert the truth and to deceive if possible the very elect,—and he has given a message for the world which will meet the need of the hour, and prepare a people to stand "without fault before the throne of God." This is the message of Christ and his righteousness, and it is to be given to the world in the very setting which the Lord has provided for it as the threefold message to the last generation. The keynote of this message is, "The return of Christ to our world will not be long delayed," and the cleansing of the sanctuary, in which is revealed the power of God to keep from sin, will be heard in every strain. O then let God's message be given in God's way,—always saying, "Behold the Lamb of God, that taketh away the sin of the world."—Review and Herald.

### SEPARATE FROM THE WORLD

'My life is not my own, but Christ's, who gave it;
And he bestows it upon all the race.

I lose it for myself, and thus I save it;
I hold it close, but only to expend it;
Accept it, Lord, for others through thy grace."

EVELATION 12:17 shows plainly that the remnant church will have the testimony of Jesus Christ, and Rev. 19:10 shows positively that the testimony of Jesus, which is to be in the remnant church, is the Spirit of prophecy.

Who knows how much we might have been spared from running after the world if we had willingly followed out the instruction given? I firmly believe that the children of Israel were a type of the remnant people, and that God saw fit to give them the ribbon of blue to look upon and cause them to remember God's commandments, and to distinguish them from the world. Num. 15:38, 39. I believe that before we are translated, we shall be as distinct and peculiar a people as were ancient Israel. Titus 2:11-14 shows what kind of people will be developed under the third angel's message, and how we shall be peculiar people, living in the world, but not being of the world.

The Lord is now speaking to this people through the gift of prophecy, pointing out the duties and dangers of the present time through Sister White, his chosen servant. Those among Seventh-day Adventists who are bound up in the various worldly organizations should seek God as never before, and study the Spirit of prophecy; for I do believe that taking the counsel that God is now giving us, is what will save this people.

God has told us in Volume VII, page 84: "We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God."

In spite of all such plain statements as these, and those that for years God has been sending us through his servant, relating to the dangers before us, there are elders and leading men in our churches who have been members of lodges. Ministers who were ordained and sent out by this people to preach the whole message have ordained men as shepherds of the flock who were not willing to cut loose from these worldly societies. Is it any wonder, dear brethren and sisters, that some are departing from the truth? I believe that as we come down nearer to the coming of the Lord, the line of demarcation between this people and the world will become more closely drawn, and those who are not willing to cut loose will eventually be cut off from this people.

. . . Unless we are heeding the instruction the Lord is sending, we shall lose our connection with God, and in the end find ourselves bound in bundles to be burned. For a long time I have felt deeply over these things, and while I have spoken plainly, the Lord knows I have tried to speak kindly.—Geo. O. States.

### EVANGELIZATION OF THE WORLD

"Who will have all men to be saved, and to come unto the knowledge of the truth." I Tim. 2:4.

2. How broad is this invitation?

"Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. See Rev. 22:17.

3. How extensively was the gospel preached in the past?

The grace of God, as shown by his works according to the nineteenth psalm, has been world-wide. "Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 1-4. See also I Chron. 16: 23-34, showing that the salvation of God was to be proclaimed to all the world in his works and by his word.

4. How broad is the gospel commission?

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

5. What is especially said of the closing work of that gospel in the last days?

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

6. Because of God's goodness in thus giving his truth to the world, what will many people be led to say?

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:3-5.

7. But what does the prophet say is the Lord's attitude toward those who raise this false call?

"For thou hast forsaken thy people, the house of Jacob, because they are filled with customs from the East, and are sooth-sayers like the Philistines, and they strike hands with the children of foreigners. And their land is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And the mean man is bowed down, and the great man is brought low; therefore forgive them not." Isa. 2:6-9, A. R. V. "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." I Thess. 5:3.

8. What will be the condition instead of peace?

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

See also the context showing that this condition of things is right at the time when the harvest of the earth is ripe, when the great day of the Lord is near, and multitudes, multitudes are in the valley of decision. Revelation 16 and 19 and Jeremiah 25 teach the same awful state of universal war.

9. Yet what plea does the Lord make?

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die?" Eze. 33:11.

10. What will be the effect of this gospel?

This is shown in Rev. 14:6-12. As the sun and rain of heaven ripen both weeds and grain in the field, so in the spiritual world the latter rain of God's Spirit and the sunlight of his word will develop and ripen the tares as well as the wheat, will develop and work in men hardened by their resisting its truths, and will also bring forth such a purity and strength of character as has never been known in all the past, so that it can be truly said of them, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.—Selected.

# THE KINGDOM OF GOD

"The kingdom of God is within you." Luke 17:21.

LEASE tell what is meant in Luke 17:20: 'The kingdom of God cometh not with observation,' and the next verse, which says: 'The kingdom of God is within you.' Are the kingdom of

God and the coming of Christ the same, or what is meant? I have been told that they are the same."

The kingdom of God is revealed in different aspects. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. That kingdom includes: (1) God the King; (2) his territory, the universe; (3) his throne, or center and seat of government; (4) his law, or rule of government; (5) his subjects, those who are loyal to him. That kingdom is now in operation, and always was, and the throne of the everlasting Father is "the throne of grace." Heb. 4:16.

Christ has not yet taken his kingdom, and will not until he comes again. He now sits as priest on the Father's throne, gathering out subjects for his kingdom. Compare the following: Luke 19:11, 12; Dan. 7:13, 14; Ps. 2:7-9; Ps. 110:1; Heb. 8:1; Rev. 3:21; 11:18; Matt. 25:31.

Now it is evident that while the kingdom of God is literal, it is also spiritual. Before one can be a citizen of that kingdom, he must accept of God's rule; God's law must be in the heart; and it is the work of grace to write this law in the heart.

This work is not heralded by pomp, or power, or display; it "cometh not with observation." Man opens his heart, and God, by his Spirit, comes in, and the man becomes a citizen of the heavenly kingdom. The Jews did not know this; they would not discern the spiritual nature of Christ's kingdom. "How can a man be born again?" was the language of darkness and unbelief. The King, God in Christ, was there; but they knew it not. None said to them, "Lo, here! or, there! for lo, the kingdom of God is in the midst of you" (R. V., margin), or as the margin of the Common Version reads, "among you." See the following, where the same word is rendered "among:" Matt. 20: 26, 27; 26: 5; Luke 1: 28, 42; John 1: 26.

Vincent says: "Within. Better, in the midst of. Meyer acutely remarks that 'you refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God.' Moreover, Jesus is not speaking of the inwardness

of the kingdom, but of its presence." — "Word Studies in the New Testament."

Christ's kingdom is not his coming; but it is then set up.

In spite of Christ's words, "My kingdom is not of this world," many enthusiastic people are to-day clamoring to have Christ formally recognized as king of this world's governments. But it never can be anything else but a formality. He evaded a temporal crown when on earth. See John 6:14, 15.—Selected.

#### NOT OF THIS WORLD

"My kingdom is not of this world." John 18:36

HIS text brings forcibly to mind that statement which has become practically a motto for a great religious body: "The kingdom of Christ must enter the realm of law through the gateway of politics." To what terrible straits must the kingdom of man's Redeemer be driven if it must enter upon the possession of its heritage through such a sin-sodden and crime-encrusted gateway! It will not be. The only crown of human design that Christ ever wore was a crown of thorns. He eschewed politics in Judea; he will not espouse politics now in America. It is unthinkable that the King of righteousness should ally himself in any way with such influences. His attitude toward the whole unrighteous mass is indicated in his attitude toward the nations of this world as a whole. "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. 2:9. The increasing lawlessness of the present day — the increasing lawlessness among those who would make the laws — is an indication that the time is not far distant when the great iniquitous world will experience the breaking, burning, purifying power of Him who is of "purer eyes than to behold evil," much less associate himself with its working. - Signs of the Times.

The church of God should give its entire attention and effort to preaching the kingdom of God, and to the advancement of the interests of that kingdom according to the plan laid down in the Scriptures. If this is faithfully done, there will be no time nor disposition to dabble in the politics of present governments. The Lord had no time for it; the apostles had no time for it; nor have any of the saints who are following their example.

Glance back along the centuries and see how the nations have written the history of their discontent in blood. And the prophets declare that because of the increase of knowledge a still more general and wide-spread dissatisfaction will finally express itself in a world-wide revolution, in the overthrow of all law and order; that anarchy and distress upon all classes will be the result; but that in the time of this confusion the God of heaven will set up a kingdom, which will satisfy the desires of all nations.— The Watch Tower.

When Jesus Christ comes and sin is destroyed he will be the King of kings and Lord of lords. That kingdom thus extended over a sinless creation, will never end.— Sel.

The gospel of Christ knocks and asks admittance at the heart-door of every soul. A creed-bound state religion seeks adherents by forcing the door of the heart or nailing its tenets on the outer walls. Here are contrasted the work of Christ and its counterfeit—Christ and antichrist. He who yields to the one wins heaven and saves his own soul. He who yields to the other loses heaven and places his soul in the keeping of one who has already lost his own.

Worship God, and give glory to him. That is the message for to-day. It is the message for the world, the message for the in-

dividual. The world is worshiping gold,—and the individual is giving glory to man, both directly and through obedience to manmade decrees that conflict with the plain commands of God. Worship God by obeying him, and give him glory in exemplary living.
—Selected.

The closing work of the gospel must be a judgment work. Every work of trial or proving must end with a judgment. Are you prepared to meet the closing of your case? You may have boldness in the judgment if you are, through Christ, in harmony with the law.—Selected.

God asks of us no impossible thing. He puts us in no place where he is unable to protect us. He permits no temptation to overtake us without providing for us a way of escape therefrom. So in this time of this world's great trial God has prepared a defense for his trusting children against the deceptions and the deceivers that will be flourishing in the world. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." They are the standard, the rule, the test, for every error that may assail us in the garb of plausibility. But alas, many have paved the way for their own deception and soul ruin by declaring the law abolished and questioning and doubting the testimony of Holy Writ. is Satan's crowning effort to clear the way for the entrance of every kind of deceptive teaching, and he has found many able assistants even in the pulpits of the present day. But there is the touchstone by which to try them; there is the great wall of our defense — "to the law and to the testimony." — Signs of the Times.

WE are personally responsible to a personal God.— Selected.

From the decision of the great Judge who tries our case, there is no appeal. The deeds of our lives are the witnesses for or against us. From the seeds we sow now we shall reap our harvest then, whether it be for life or for death.—Selected.

THERE is One commissioned to appear for us in that court of last resort — only One. In his hands our case is safe — in his only, because he only has purchased for us redemption from the bitter bondage into which our sins had sold us. But even he can do nothing for us if we have not acknowledged his purchase, repented, sought forgiveness, and shown belief in him by our testifying words and works. But such as do this, however, are immediately encircled with the strong arm of God's assurance. Then we can say with David: "He brought me up also out of a shorrible pit, out of the miry clay; and set my feet upon a rock, and established my goings." When that is done, the soul leaps out of its chains of thralldom into the liberty of Christ. Then the liberated one can say: "He hath put a new song in my mouth, even praise unto our God." It is a blessed liberty, crowned with a glorious hope, and filling the whole being with an inexpressible joy and trust.— Selected.

THERE is no success the Christian should crave so much as success in the work of God. That is undying, eternal. The success men achieve in worldly things will pass away with them and with the world; but success in the things of God will endure and cause us to endure, as long as the universe of God shall stand. Strive with all the energy of the being for that success, and then have the satisfaction of seeing God place upon it the seal of eternal endurance.— Selected.

It was because of God's unfathomable and undying love, that he gave his Son to die for a guilty and sin-cursed race. Yet how

many listen to its declaration with scarcely a thought, or pass it by altogether unheeding, and so permit themselves to pass out into eternity without a ray of hope in that God of love! "Turn ye, turn ye from your evil way; for why will ye die?"—Sel.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

This assumption of national Christianity, or religion by law, has its counterpart in some other "Christian" ideas. At first, Spiritualism was antagonistic to Christianity; but now we have "Christian Spiritualists." It used to be that professed scientists who opposed the Bible account of creation were reckoned as infidels; but it has come to pass that great theologians oppose Genesis in the name of Christianity; and we have "Christian Scientists," who only nominally use any part of the Bible. Socialism was at first deemed altogether infidel in its tendency, but the latest feature is "Christian Socialism."

Christianity has come to be deemed by many of its votaries only a name,—just agree to call anything Christian, and it is so. This mania is simply a return to the Roman theory, as illustrated in the so-called conversion of Constantine, and with him the whole empire. This was followed by the baptism of pagan idols, and naming them after the apostles of Christianity. What shall come of such pretension and assumption in the judgment is indicated by the Saviour's words in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Selected.

The minister of Christ is not the minister of civil law, nor, for the matter of that, of divine law, but the "minister of the gospel." He is to persuade men, not to compel them. 2 Cor. 5: II. He is to use carnal weapons neither in theory nor practice, but the weapons not carnal (2 Cor. 10:4), even the whole armor of God. Eph. 6: II - I8. In this armor, with those weapons, in God's way, as minister of the gospel, he is promised the presence of Christ, in whom is all power, even unto the end. When ministers are found clamoring for civil law to effect "moral reforms," their faith in Christ and connection with him may well be questioned.—Signs of the Times.

#### RELIGIOUS LIBERTY IS OF GOD

OD obliged the king of Egypt to grant religious liberty to Israel; but he did not deny liberty to the Egyptians to worship what and how they pleased. Israel was sorely oppressed with labor, and the Lord noted it. But when he made demand upon Pharaoh, through Moses and Aaron, it was not for any merely civil rights or temporal privileges, but for religious liberty — freedom to worship God.

God has a spiritual kingdom in this world (Luke 17:20, 21), and in the hearts of his people he is enthroned. They are not of the world, even as Christ was not of the world. John 17:16. They are subject to the governments of earth, as he was. Romans 13. He did not resist the judgment of the government against his personal rights as an individual, even to save his life; yet he reminded the governor that he could have no power at all were it not given him from heaven. John 19:10, 11.

The very existence of the Roman government was dependent upon the heavenly Father, whose power was all at Christ's command, yet he would not raise a finger against that government in his own behalf as a man temporarily subject to it. He declared to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now my kingdom is not from hence." John 18:36. If his kingdom had been of this world, he would have done just as the rulers of this world do—destroyed men's lives for his own personal protection. But he was here to save life, and not to destroy it. Luke 9:56.

Christ made no attempt to reform the Roman government, or to overrule its action by any political methods. He demonstrated the Spirit of the gospel before Pilate in a way that caused the governor's wife to plead for him, and even to convince the governor himself that his prisoner was innocent. But though Christ had an invincible army at his command (Matt. 26: 51 - 53), he would use no force. Moreover, he sent his apostles to all parts of that corrupt Roman kingdom, yet none of them had any authority, or made any attempt, to reform the government or take any part in its affairs. They were simply to preach the gospel and do what other good work they could to bring individuals to Christ.

Paul, an accredited "ambassador" to this world, on coming to Athens, would not assail their institutions or any of their thousands of gods. He recognized one of their deities, one that they ignorantly worshiped in a negative manner, and took advantage of their own law to declare unto them the God of heaven and the gospel of Christ, the God and his message which they knew not. Acts 17:22-31. In no way did he intimate that they had no right to worship as many gods as they chose; but he singled out their "Unknown God," and showed them that he was superior to all others. In this way he reasoned with them.

Paul spent at least five years as a prisoner of the Roman government, but in no case did he complain of the government; although he did show that his accusers had no ground for their complaints. But he made the most of his opportunities as a prisoner to preach the gospel. He was thus privileged to preach Christ before kings and governors and military commanders,

and even made disciples "in Cæsar's household." Acts 13:6, 7; 24:24, 25; 26:19-39; 27:1-3; Phil. 4:22.

All classes of people in this world are dependent upon the God of heaven for "life, and breath, and all things," yet the true subjects of his spiritual kingdom ask only the privilege of worshiping him in his appointed way, and of proclaiming to all men the gospel of peace with God through our Lord Jesus Christ. Their motto, as given by the Master, is, "All things whatsoever ye would that men should do to you, do ye even so to them."

Therefore, as the Lord wants religious liberty for his people in the earth, he grants the same to their opponents. If they choose to worship false gods, when probation closes, they will have to take the result of their choice. In the judgment they will simply get the wages they have earned, and "the wages of sin is death." On the other hand, those who have chosen to obey the gospel will receive the gift of God, which is eternal life. So far as God is concerned, he desires all to have perfect religious liberty, then there will be no ground for complaint against the justice of the final judgment.— Signs of the Times.

# THE DANGER IN PERVERTED POWER

SOME of the greatest evils that are known in the world come from the perversion of that which is good. It is of the highest importance that organizations and movements should be kept in their proper place, and the more good an organization or enterprise is capable of doing, the more essential is it that it should adhere strictly to the line of effort in which such good may be realized, and the greater is the evil which results from the perversion of its appointed purpose.

Lucifer, in his appointed place, was the most exalted of the angels of heaven, and perfect in all his ways; but when he per-

verted the purpose of his being, he became the devil, the greatest menace in the universe to all that is good.

The Christian church has ever been the greatest and most necessary institution in the world; but when in the early centuries the church went out of its appointed pathway and joined hands with the state, it brought upon the world the long night of the Dark Ages.

Those who stand at the head of the great religious and church organizations of this day should be especially mindful of the danger that the great power and influence of these organizations may be unwittingly lent to the furtherance of unchristian enterprizes. The high character of those composing these bodies and the high purposes these organizations have in view, is no safeguard against this danger of the perversion of their power and influence to some unchristian end. In their great power for good lies also the greatest power for evil, for the influence of an organization is usually in direct proportion to the degree of prestige it commands from the character and standing of its repre-The leaders and members of these organizations sentatives. need to be reminded and warned of the fact that Satan accomplishes his worst deceptions in the guise of an angel of light. -L. A. Smith.

# THE BLOWING OF THE WINDS

THE spirit of revolution which is so markedly on the rise in Europe at this time, recalls to mind the fact that once before, near the middle of the last century, there was a sudden and remarkable outburst of revolutionary sentiment over that continent, which threatened for a brief time to sweep everything before it. That was the beginning of the special work of God in sealing a company from among all nations for salvation in the day of the appearing of Christ. The facts pertaining to that short but event-

ful period of European political history, as related to the work and providence of God, are of special interest. The revolutionary movement at that time was stayed, but not through natural causes. The sealing work of the Sabbath and advent message had not been done. From that day to this, it has been waiting, and when the appointed day arrives, it will again break out, and no power will stop it.

On this subject the following statement is made in "Experience and Views:"—

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried, 'My blood, Father, my blood, my blood, my blood.' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go. But while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."

Now the sealing work is about to be done. Are you ready?

— Selected.

### 'PEACE AND SAFETY''

HEN they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape." I Thess. 5:3, R. V.

Who are to say, "Peace and safety"? Evidently, the nations of the world, and right now are they saying it. In the new treaty between Great Britain and Japan the overwhelming preponderance of naval power is expected to keep the peace of the world. Baron Hayashi is reported by the Associated Press as saying:—

• "The new treaty forms an effective safeguard against renewal of disturbances in the Far East. That is its object. We cannot say that a permanent peace has been secured—that is too much to be sure of—but we can aver that tranquility has been assured for a long time to come. This applies not only to Great Britain and Japan, but also to all powers having political or commercial interests in that part of the world; in fact, to all who have been interested in maintaining the status quo. I repeat that the treaty is a sure guaranty of peace, for that is its aim and object."

Lord Lansdowne, foreign secretary of Great Britain, who signed the treaty on behalf of that nation, says:—

"Great Britain, I believe, may count on the good will and support of all the powers in endeavoring to maintain peace in Eastern Asia, and in seeking to uphold the integrity and independence of the Chinese empire, and the principle of equal opportunities for the commerce and industry of all nations in that empire."

At the same time, the czar of Russia has issued a call for a second peace conference, in which he has the approval of President Roosevelt. Yet the construction of battle-ships and armaments is to go on, notwithstanding all this cry of peace. But impending destruction is as assured as the "travail of a woman with child," one of the most certain things in the world.

How will it come? "I saw, and behold, a white cloud; and on the cloud I saw One sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap; for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth: and the earth was reaped [the wheat gathered into the heavenly garner]. And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of And the winepress was trodden without the city [Jerusalem, see Zech. 14:1-3], and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs [that may refer to the line of battle, 200 miles in length]." Rev. 14:14-20, A. R. V.

The wheat harvest first, and it is close upon us. "But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day; we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." I Thess. 5:4-6, A. R. V.—T. L. Waters.

# **PEACE**

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Jer. 29: 11.

HE world is not now at peace. God's voice is not speaking in the blare of the trumpets; his Spirit is not moving the en-

gines of war. The hand that bears war's standard is not his. The eye that sights down the rifle barrel is not the eye nor the agent of the "Everlasting Father, the Prince of peace."

"Peace and good will toward men," was the theme of the Redeemer's annunciation; and peace and reconciliation was the mission of the Son of man. But the world is filled with violence, and the cruelties of war are wringing the hearts of the people. God is planning peace for man and for the earth upon which he placed him; and failure in his purpose can never be. His word will not return unto him void, but will accomplish that which is pleasing to him, and will prosper in the thing whereto it is sent. It is sent for peace; and the gospel of peace is the gospel of Christ.

But "whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4: I. The primal seed of war is found in the principle of self-serving, as opposed to the effacement of self in the service of others. War is the weapon of the common enemy of God and man. It is Satan's answer to the second table of God's law.

God said, "Honor thy father and thy mother;" but the warrior son has slain them both, and the warrior father has slain the wife and children.

God said, "Thou shalt not kill;" but war has put a red girdle around the earth, and every generation sings the story of national murder in the ears of those that come after. In the glamor of war man has not stopped at the slaying of mortal foe; but his hungry steel has tasted the marrow of those who nursed at the same breast that nourished him, who looked up from the same lap into the same mother face.

God said, "Thou shalt not steal;" but war has stolen everything, from the thrones of kings to the last morsel of food in the house of the poorest peasant — stolen everything from the virtue of womanhood down to the tinsel on the cloaks of royalty.

In every nation on earth the fever of war is quickening the pulse of the people, and the trip-hammer has displaced the sledge in beating out the implements of death. Look where you will, the forges of Vulcan are burning, and war-ships are dragging anchor on the rising tide.— Selected.

I AM afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of his coming. The shout shall be heard, "Allelujah! allelujah! the Lord God Omnipotent reigneth!" For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.— Charles Spurgeon.

No man can be blind to the truth that the return of the Lord is the great hope of his church—that toward this glorious fact our minds are to be continually turned. In the thought of it is our highest joy.—Rev. W. H. Aitkin.

# THE WORLD'S FAIR AND ITS LESSONS

URING a visit to the world's fair at St. Louis, and reviewing so many of these stupendous advances in all lines of discovery and invention, we naturally inquire, What is the great lesson these inventions are designed to teach? Turning to the Bible, the storehouse of all the higher knowledge which this world needs, we read in Daniel 12:4, "But thou; O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Without arguing the question as to the beginning of the period called "the time of the end" (which in chapter eleven, verse thirty-five, is declared to follow the close of the persecutions under the papacy), I would suggest that we are living now in a time of great running "to and fro." And knowledge has increased. The great inventions of

which we have spoken tell their own story as to the fulfilment of this prediction in our day.

What, then, is the lesson to be learned from this study? We are living in the time of the end. This is a brief period just prior to the end of time. When we see the preparations for war, the death-dealing gatling-gun, the mighty destructive cannon, the destructive submarine boat, the waking up of the heathen, and their desperate and bloody part in the conflict now going on, it says to us in the language of the third chapter of Joel, that we have reached the time when the harvest is ripe, and the sickle is soon to gather its fruitage from the earth. But Christ says, "The harvest is the end of the world." The fulfilment of Joel's prophecy to turn agricultural implements into war weapons, and to wake up the mighty men for war, is before our eyes. Its lesson is, The harvest is ripe; the end of all things is at hand.

A century covers nearly all the inventions and discoveries of modern times. Why were they not made before? The prophet declared that they were reserved as a sign of the second coming of Christ and the end of the world. It is also stated by Christ, in Matt. 24: 14, that the people of the last generation upon the earth are to carry the last message of the gospel to all the world, " and then shall the end come." Before the chapter closes he tells us this work will be done by one generation, then the Lord will come. What facilities He, who, from the heavens, conducts the work which he committed to men to perform, has provided in our day for the accomplishment of that work! The possibilities of its announcement in all the world surpass all previous historical rec-God's great purpose is soon to be accomplished. word shall not return unto me void." The mystery of God is soon to be finished, and the last note of the gospel sounded. The great day of God is near and hasteth greatly. Are we ready? - Signs of the Times.

## PASS IT ON

"Go ye therefore, and teach all nations." Matt. 28: 19.

TO intercept mail in any government is an infraction of law with severe penalties. How much greater must be the wrong of negligently, purposely, and continually intercepting the royal mail of heaven!

Now the God of heaven has sent a great and important message to all the wicked and rebellious inhabitants of the world. It is a message of good news and glad tidings to all people of every kindred and tongue. The present and eternal welfare of every soul depends upon receiving and obeying this message from the God of heaven and earth. The good message of love is not limited in its rich provisions, by caste, color, or country.

The links in this royal line of communication are, God, Christ, the Holy Spirit, holy angels, holy prophets, and the church of God. The message is to the unconverted, the ungodly, everywhere. With all-absorbing interest, unerring accuracy, promptness, and despatch, the heavenly message has reached the church. But, sad to say, the church, in the majority of its membership, has long been criminally negligent in the matter of passing the message on, without delay, to the sinful and dying world outside. They have endeavored to absorb selfishly and exclusively the good news, and by so doing bring upon themselves the guilt of intercepting the royal mail of the most royal Being in the universe.

Souls are perishing everywhere for the salvation contained in this message which is intended for them, and which is being withheld, stopped in its course, by thousands of church members, every one of whom the Lord has called, appointed, and ordained to be royal mail-carriers of a royal message to all mankind. God's great commission to his church, collectively and individually, is, Go to all the world, preach and teach the gospel to every creature, "teaching them to observe all things, whatsoever I have commanded you."

When will the church of God arise, shake off the works of darkness, and gird on the armor of light? Condemnation for great and long-neglected duty can be removed in no other way. When will every receiver of the gospel message cease to intercept that message in its divinely-appointed course?—Selected.

Sometime the last great assize will close its work. From its decisions there will be no appeal. The eternal weal or woe of every soul rests upon its decision. Did we have a case of importance to be decided at an earthly court, we would be interested, temporary in its effects though the decision might be. We would want to know when the sitting of the court took place. We would inquire as to the judge. We would secure the best advocate our money could buy. Yet the judgment of the last great day is impending, and we have little or no interest. deadly potency of Satan's anesthetics lulls us to sleep. Yet whether we sleep or wake the judgment will go on, and our case will be decided. Have we secured our Advocate? There is but One who can effectually plead at that court. He will undertake your case. Have you complied with the law of justice? There is vet time.— Sel.

The fires under the smelter have a limit. They burn the dross; they refine the gold. The heat of God's last great fiery test has a limit. It burns up that which is combustible. Right-eousness is non-combustible. The fires of the last day cannot consume it. Righteousness is more than a robe—it is a life, a character. It enters into the fibers of the being. Asbestos will glow, but will not burn. The soul that has in it the right-eousness of Christ is only brightened by the test. Everything that can be burned in the purifying fires of the last day will be destroyed forever. That which cannot be burned will remain

forever. The combustibility of men and things is the result of sin. It is the dead tree and the withered grass that burn so readily. The more sin there is in us, the nearer ripe we are for the burning of that day. God declares that he will shake heaven and earth, so that those things which cannot be shaken may remain. What the earthquake cannot shake and the fire cannot burn will be worthy of perpetuation through all eternity.— Signs of the Times.

Gon's penalties against sin are not the execution of arbitrary sentences. They are the fruit of the seed-sowing. Death is the "wages of sin," a necessity for the best good of the incorrigibly sinful and the safety of God's universe. "Sin, when it is finished, bringeth forth death," and vindicates the righteousness of God. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Selected.

One of the greatest questions which can be asked should come home to every mortal soul, "Where will you spend eternity?" It will be answered. You may seek to put it off, but it must be answered. How you spend your time here will tell where you will spend eternity, whether in the oblivion of "everlasting destruction" or in the everlasting glories and joys of God's presence.—Sel.

He who performs a religious ceremony at the command of the state or of any individual, is giving homage to the state or the individual — not to God.— Selected.

#### THE BIBLE AND WAR

EARLY all Biblical students recognize the fact that the outcome of the Russo-Japanese war just closed is foretold in the Bible. But while the sure word of prophecy pointed out the defeat of Russia in this present war, it also points out another great war which will soon take place. This war will involve all nations, and they are all unconsciously preparing for this great struggle.

The prophet Joel says that the heathen are to be wakened. Joel 3:12. Look, for instance, at the heathen nation of Japan. Sixty years ago Japan was asleep. She refused to carry on any commerce with other nations, and had none of the modern inventions and improvements. Thirty years ago Japan was unknown as a world-power. But to-day we see that she has been awakened, and she is now one of the foremost of the world's great powers and has carried on a very successful war with the mighty nation of Russia. Thus the heathen are being awakened. This is a sure sign that the end of the world is near. Joel 3:14. And the anger among the nations is a sure sign that God is about to pour out his wrath upon the world. Rev. 11:18.

Among the nations there is distress, perplexity, and anxiety because of the various international questions which are constantly arising. Men's hearts fail them for fear as they view the conditions that exist. This, according to the prophecy, shows that the end is near, and that the next great event which will happen will be the Son of man coming in a cloud with power and great glory. Luke 21:25-27.

Yet with all this preparation for war, all the mutterings and threatenings, peace in general continues; for another prophecy says that the winds of strife must be held till the servants of God are sealed. Rev. 7: 1-3.

Those who are crying peace now are crying peace when there is no peace (Jer. 6:14), because God says directly the opposite. "Eyil men and seducers shall wax worse and worse, deceiving,

and being deceived." Sudden destruction will come upon them, and they shall not escape. 2 Tim. 3:13; 1 Thess. 5:3.

If the men who are at the head of the different governments in the world understood these prophecies, they would see that it is useless to call peace conferences. And then what is the use of preparing for war, and still at the same time crying peace, etc.? But they must cry peace to fulfil prophecy, while on the other hand they must prepare for war, because God has said they would.

By these war preparations all nations are getting ready to be gathered together to fight the battle of that great day of God Almighty—that of Armageddon. Rev. 16: 14-16. Then there will be a time of trouble such as never was since there was a nation. Dan. 12: 1. Evil will go forth from nation to nation, and the nations will rush like the rushing of many waters, but God shall rebuke them. Jer. 25: 32; Isa. 17: 13.

When the nations gather to fight this great battle, God will open the armory of heaven, and bring forth the weapons of his indignation. Jer. 50:25. These weapons will be the treasures of hail, which he has reserved against the time of trouble, against the day of battle and war. Job 38:22, 23. Each hailstone will be the weight of a talent, or fifty-seven pounds avoirdupois. Rev. 10:21. A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will give them that are wicked to the sword. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth. Jer. 25:31-33.

How are we going to stand at that great day? May we so live now that we may "be accounted worthy to escape all these things, and to stand before the Son of man." "Now is the accepted time, now is the day of salvation." "To-day if ye will hear his voice, harden not your hearts." "Seek ye the Lord while he may be found; call ye upon him while he is near." Now is the time to prepare to meet our God, so that when he comes we can say, "Lo, this is our God; we have waited for him, and

he will save us; this is the Lord, we will be glad and rejoice in his salvation."

"We are living, we are dwelling, In a grand and awful time; In an age on ages telling, To be living is sublime.

"Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! What soundeth? Is creation
Groaning for her latter day?"

- J. L. Shuler.

DEAR reader, "it is court week in heaven." Are you ready for trial? Remember that, if we sin, we have an advocate with the Father, even our Lord Jesus Christ. He is now in the heavenly sanctuary cleansing it from the sins of the people. Have you confessed yours? God bless and save you all, is my prayer.

M. H. W.

THE END.

# ADDENDA

### THE SEVEN BIBLES OF THE WORLD

THE religious instinct which the Creator has placed in every human heart has led men in all ages and countries to worship some object or being. This worship has ranged all the way from the inanimate rock and the creeping reptile, up to the Creator of all things.

Naturally among different nations this principle has crystallized into systems of worship. Man, blinded as he was by sin, readily followed sin's author in formulating his creed. Thus while some commendable features have characterized all manmade religions, like their fountain head they consist of a mixture of good and evil. Thus have arisen six of what have been termed "The Seven Bibles of the World."

The Koran of the Mohammedans, The Vedas of the Hindoos. The Zend Avesta of the Persians. The Eddas of the Scandinavians. The Tripitaka of the Buddhists. The Five Kings of the Chinese.

### THE KORAN.

The Koran is the Mohammedan Scriptures, which professedly consist of revelations made by Allah (God) to Mohammed, the medium of communication being the angel Gabriel. Mohammed was born at Mecca about 570 A.D. He obtained some knowledge of the Old Testament Scriptures through the Midresh and some knowledge of Jesus Christ from certain apocryphal books. He

(430)

took strong hold upon the doctrine of one God and the idea of an inspired teaching of God's will.

Mohammed, who gloried in being the "illiterate prophet," wrote nothing himself, yet his followers noted down his utterances on leather, palm leaves, stones, and even the shoulder-blades of sheep. His companions also preserved much by oral recitation.

The Koran consists of moral, religious, civil, and political teachings, commingled with promises, threatenings, etc., to be fulfilled in the future world; with the Biblical narratives, Arabic and Christian traditions, etc. It admits the divine authority of the Jewish Scriptures, and makes the fear of a personal God the groundwork of its religion. It promulgates the doctrine of Allah's sovereignty, of his immutable throne, of his eternal decrees, and of his continual personal providence. It teaches a great judgment to come, a resurrection day of final account. "the book" in which each man shall read the true value of the life lived by him in this preparatory world, the meeting with his sins that have gone before him, and a sublime, vigorous doctrine of prayer. But it has no reference to the doctrine of the cross or any hint of the mediatorial idea. Besides it has three great positive deformities—the doctrine of polygamy, of slavery, and the sensual aspect it gives to the happiness of Paradise.

The Koran is the most positive rival of the Bible, if it be proper to speak of it as such, but is infinitely below it in purity, interest, and value. The one is of the earth — earthly; the other is from heaven — heavenly. The Koran is sectional; the Bible is universal.

### THE VEDAS.

The three Vedas contain in prose and hymns the sacred writings of the Hindoos from the most ancient times. They are regarded as containing the true knowledge of God, of his religion and of his worship.

These books have their origin in the wonder with which early man regarded the universe and the operations going on in it. They consist, therefore, largely of highly figurative addresses to the great powers of nature. The Hindoos believed that there was one God, going forth in all the elements of nature, and hence under all these he was personified and adored.

The Vedas were dedicated to the gods of the atmosphere, light, fire, sun, and moon.

While professedly believing in one God, the Hindoos were so far from it that they worshiped all objects in nature, both animate and inanimate, and all fantastic and monstrous conceptions of the brain. All the elements of nature are deified. The country abounds, and has from time immemorial abounded, in idol temples, and the images of the gods found there are strange, grotesque monsters.

### THE ZEND AVESTA.

The Zend Avesta is the collective name of the sacred books of the Parsees, containing the doctrines of the ancient Persian religion, founded by Zoroaster. The religious system which he developed was a complete dualism, Ormuz being the creator and ruler of all that is bright and good, Ahriman the chief of that which is dark and evil. To each of these supreme beings belonged a number of subordinate spirits, and all that exists is divided between these two realms. Man has to choose, and according to his choice he will go, after death, to Ormuz or Ahriman. The way to the former is pure thought, pure speech, and pure actions. The only object of worship was fire. The priests who maintained and conducted the worship were the Magi.

### THE EDDAS.

Edda is a name given by Bishop Sveinsson to a volume containing the system of old Scandinavian mythology, as being the mother or source of all Scandinavian poetry. It was originally compiled by Saemund, a Christian priest of Ireland, and contained poems and chants of mythic, prophetic, and religious character. A prose synopsis of these poems was made by Snorro Sturleson, an Icelandic gentleman, a pupil of the grandson of Saemund,

who was "scald," or court poet, in Norway. The portion of the book compiled by Saemund is known as the Elder or Poetic Edda, and the continuation by Sturleson as the Younger or Prose Edda.

### THE TRIPITAKA.

The Tripitaka contains the three great divisions of the canonical works, the Veiaya (discipline), the Abhidharma (metaphysics), and Sutra (aphorisms in prose), and collectively forms the whole Buddhistic code. The doctrinal basis of Buddhism is thus announced:—

I. All existence is evil because all existence is subject to change and decay.

2. The source of this evil is the desire for things that are to change and pass away.

3. The desire and the evil which follows it are not inevitable: for, if we choose we can arrive at Nirvana, when both shall wholly cease.

4. There is a fixed and certain method to adopt, by pursuing which we attain this end without possibility of failure.

Buddha did his teaching orally, and shortly after his death, which occurred 543 B. C., 500 of his followers assembled to fix the doctrines and discipline of Buddhism. The council sat seven months, and as a result of their communing were able to commit to writing all the teachings of the Buddha.

### THE FIVE KINGS.

In these five books are contained the sacred writing of the Chinese. They contain the best sayings of the best sages on the duties of life. Confucius collected them from various sources, and edited them in the sixth century B. C. In these books are the oldest monuments of Chinese poetry, history, philosophy, and jurisprudence, some portions of which belong to the most ancient uninspired writings of the human race.

### THE BIBLE.

The Bible is pre-eminently "the book" in comparison with which other literary productions are not worthy to be dignified

with the name of books; or if they be called books, it then becomes "the Book of books."

In language and contents the Bible is divided into two parts—the Old and New Testaments.

The Old Testament is a collection of thirty-nine books written partly in the Hebrew and partly in the Chaldaic language, and containing all that remains of Hebrew-Chaldaic literature down to the middle of the second century B. c. A period of about four hundred years elapsed between the writing of the last book of the Old Testament and the first book of the New. The New Testament is a collection of twenty-seven books containing the history and doctrines of Christianity, written mostly in Greek, by eight authors, and covering a period of about sixty years.

The books of the Holy Bible were written in different ages from Moses to John (B. C. 1650 to A. D. 90), a period of more than 1700 years, by men specially prepared for the work by direct inspiration from the Divine Source of all knowledge.— B. H. Shaw.

### THE BOOKS OF THE BIBLE

In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law;
In Numbers are the tribes enrolled.
In Deuteronomy again
We're urged to keep God's law alone:
And these five works of Moses make
Perhaps the oldest writings known.

Brave Joshua to Canaan leads; In Judges oft the Jews rebel; We read of David's name in Ruth, And First and Second Samuel. In First and Second Kings we read
How bad the Hebrew state became;
In First and Second Chronicles
Another history of the same.
In Ezra captive Jews return,

And Nehemiah builds the wall;

Queen Esther saves her race from death:
These books "historical" we call.

In Job we read of patient faith;
The Psalms are David's songs of praise;
The Proverbs are to make us wise;
Ecclesiastes next portrays
How fleeting earthly pleasures are;
The Song of Solomon is all
About the love of Christ: and these
Five books "devotional" we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The holy city's overthrow.
Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent,
In Joel blessings are foretold.
Amos tells of wrath; and Edom
Obadiah's sent to warn;
While Jonah shows that Christ should die,
And Micah where he should be born.

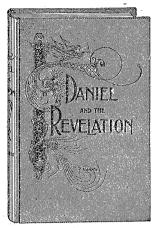
In Nahum, Nineveh is seen;In Habakkuk, Chaldea's guilt;In Zephaniah, Judah's sins,In Haggai, the temple built;

Zechariah speaks of Christ,
And Malachi, of John, his sign.
The Prophets number seventeen,
And all the books are thirty-nine.

Matthew, Mark, and Luke, and John
Tell what Christ did in every place;
Acts shows what the apostles did,
And Romans how we're saved by grace.
Corinthians instructs the church;
Galatians shows of faith alone;
Ephesians, true love; and in
Philippians God's grace is shown.

Colossians tells us more of Christ, And Thessalonians of the end; In Timothy and Titus both Are rules for pastors to attend; Philemon Christian friendship shows, Then Hebrews clearly tells how all The Jewish have prefigured Christ, And these epistles are by Paul. James shows that faith by works must live, And Peter urges steadfastness, While John exhorts to Christian love, For those who have it God will bless. Jude shows the end of evil men, And Revelation tells of heaven. This ends the whole New Testament, And all the books are twenty-seven.

- Selected.



# DANIEL AND THE REVELATION

THE RESPONSE OF HISTORY TO THE VOICE OF PROPHECY

A verse-by-verse study of these important books of the Bible.

757 pages, exclusive of 56 full-page illustrations.

Cloth, marbled edges...\$2.25 Cloth, gilt edges..... 2.75 Library, marbled edges...\$3.00 Fulf Morocco, gilt edges, 4.50

## LOOKING UNTO JESUS

OR CHRIST IN TYPE AND ANTITYPE

BY URIAH SMITH, AUTHOR OF "DANIEL AND THE REVELATION"

"Cannot but thrill the heart of the reader. We heartily commend the contents of this little volume to the careful study of all interested in the subject."

—Christian at Work, New York

Plain edition, buckram covers .... \$1.00

Presentation edition, gilt edges.....\$1.50

### THE TWO REPUBLICS

### A COMPARATIVE HISTORY OF ROME AND THE UNITED STATES

In reviewing the history of the Roman Republic, the rocks upon which she stranded have been clearly pointed out. It contrasts the principles underlying enforced religious observances with the true principles of religious freedom for every man.

Cloth, marbled edges ......\$2.50 Half Morocco ....\$4.00 Library, marbled edges .....\$3.50 Full Morocco, gilt .....\$4.75

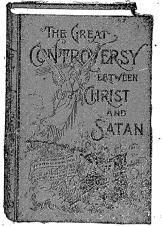
# ORDER THE ABOVE BOOKS FROM THE SOUTHERN PUBLISHING ASSOCIATION

NASHVILLE. TENNESSEE

FORT WORTH, TEXAS

# THE GREAT CONTROVERSY

BETWEEN CHRIST AND SATAN DURING THE CHRISTIAN DISPENSATION



BY MRS. E. G. WHITE

HIS volume presents the most intensely interesting history that has ever been written of the great conflict between Christianity and the powers of darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other.

Over 700 pages, and 26 illustrations. The work is handsomely printed and bound.

Cloth, marbled edges	\$2.25
Cloth wilt admir	
Cloth, gilt edges	2.75
Library, marbled edges	2 00
Training, marbica cages	3.00
Half morocco, gilt edges	3.50
First moreone with the	4.00
Full morocco, gilt edges	4.50

Also issued in Danish, Swedish, German, and French at same prices.

# THE COMING KING

BY J. E. WHITE

Shows how history is accurately fulfilling the prophecies of our Lord, as recorded in Matthew 24. These all point to the culminating event of this earth's history—the coming of the King.

Plain edition ..... \$1.00 Gilt edition ..... \$1.50



Order Either of the Above Books from the

SOUTHERN PUBLISHING ASSOCIATION

NASHVILLE, TENNESSEE

FORT WORTH, TEXAS



### THREE GOOD BOOKS FOR CHILDREN

### Best Stories from the Best Book

The best children's book ever published.

Thin paper edition, heavy paper covers, Heavy paper edition, board covers, cloth back, Heavy paper edition, fine presentation cover,

THE STORY of Presents the life of Joseph in a plain, simple, and in-*JOSEPH* 

teresting manner.

Cloth covers, 40c Board covers, 25c

### THE GOSPEL PRIMER

Its object is to teach reading, and at the same time instil into the mind of the learner the truths of the gospel.

### The CHANGE of the SABBATH

BY GEO. I. BUTLER

This book answers the question, "Who changed the Sabbath?" Cloth covers.....50c Paper covers ......25c

### OUR PARADISE HOME

BY S. H. LANE

Treats of the following subjects: The Saints' Inheritance, The Future Kingdom. The Restitution of all Things

Board covers.... Cloth covers ....

### THE DESIRE OF AGES

BY MRS. E. G. WHITE

No library complete without it. 87 chapters, nearly 900 large pages. Full morocco, gilt......\$7.00 Popular edition .....\$2.50 Gilt cloth ..... \$4.25 Marbled cloth ..... 3.50 Library, marbled... 5.00 Trade edition, no ill's ..... 2.00

FOR ABOVE BOOKS ADDRESS

### The SOUTHERN PUBLISHING ASSOCIATION

NASHVILLE, TENNESSEE

FORT WORTH, TEXAS

### CHOICE PERIODICALS

### THE WATCHMAN

A twenty-page illustrated weekly, brimful of present-day gospel truth.

Twelve months, \$1.00. Six months, \$50.

THE SOUTHERN PUBLISHING ASSOCIATION NASHVILLE, TENN.

# THE ADVENT REVIEW AND SABBATH HERALD

A twenty-four-page weekly religious family paper, devoted to a study of Bible subjects. Per year, \$1.50.

REVIEW AND HERALD PUBLISHING ASSOCIATION TAKOMA PARK, WASHINGTON, D. C.

### THE SIGNS OF THE TIMES

An ably conducted weekly journal, showing the relation existing between prophecy and its fulfilment. Per year, \$1.50.

PACIFIC PRESS PUBLISHING CO.
MOUNTAIN VIEW, CALIF.

### THE YOUTHS' INSTRUCTOR

A live and entertaining weekly illustrated paper of eight pages. Free from cheap stories. Elevating to the youth. Twelve months, 75 cents.

REVIEW AND HERALD PUBLISHING ASSOCIATION TAKOMA PARK, WASHINGTON, D. C.

### THE LIFE BOAT

An illustrated monthly magazine, devoted to rescuing the fallen, cheering the faint, and helping the weak. 50 cents per year.

THE LIFE BOAT HINSDALE, ILL.

Present Truth

for

Perilous Times

BX 6155.4 .W45 c.3

HER.